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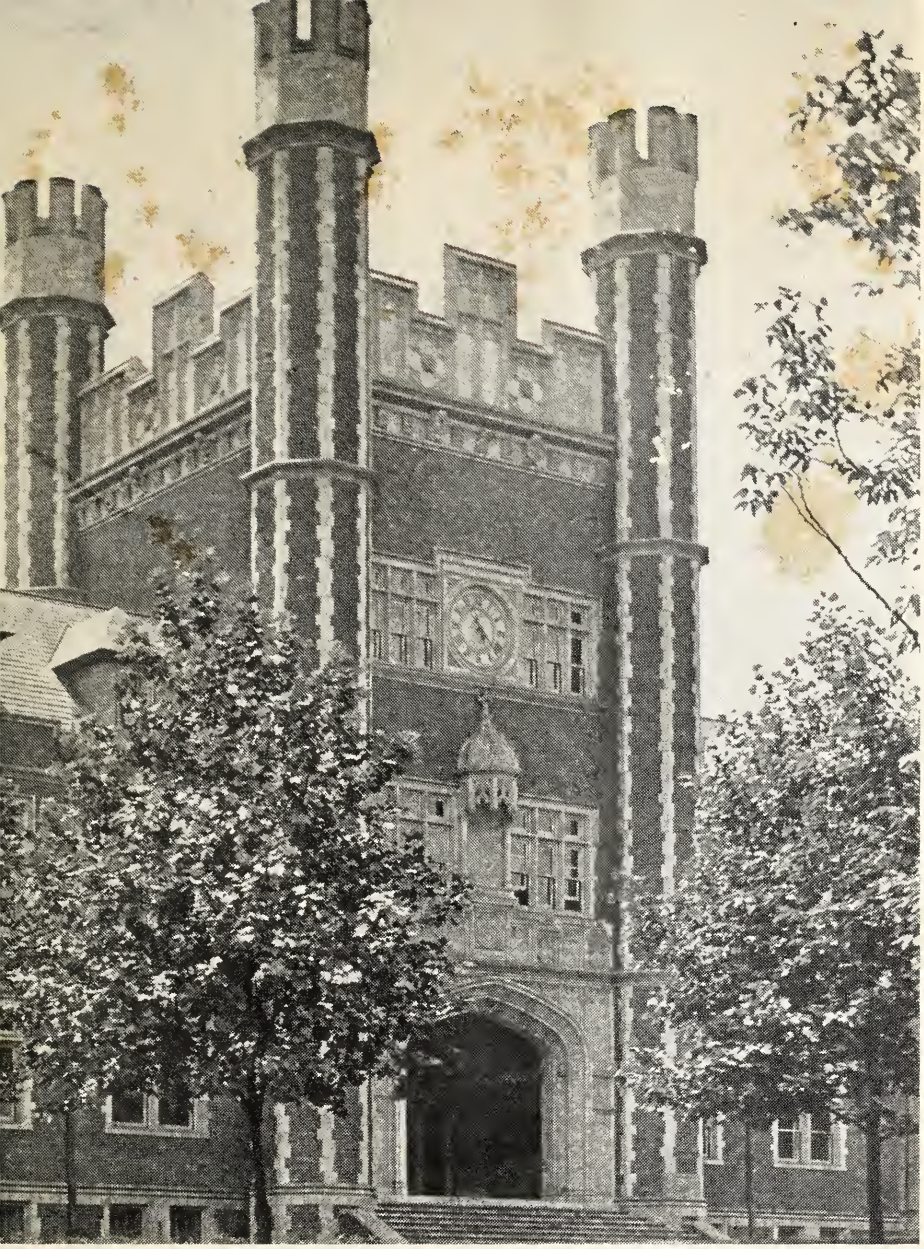

HERRON HALL

FEBRUARY

1942

stern Theological Seminary

Pittsburgh, Pa.

Western Towers

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SOME TALKING POINTS FOR WESTERN

Location

At the hub of world Presbyterianism: her largest presbytery, a wealth of historic lore, great churches, youth programs, national missions, leadership training schools, and all the activities of a live church,—all these offer unparalleled opportunity for study and participation on the part of the student.

At the center of mid-western culture: Pittsburgh affords facilities of library, music hall, museum, planetarium, and numerous other cultural advantages. For those students who are interested in working toward a Master's degree or a Doctor of Philosophy, the affiliations with the University of Pittsburgh provide excellent opportunity to coordinate courses and effect every possible saving of time and expense required for these degrees.

Point of View

At once scholarly and practical: intellectual, theological, and ethical maturity characterize both the Presbyterian community and the Seminary. Western stands for a positive, aggressive "gospel" that is Christ-centered and is as wide in its interests and application as the varied needs of men.

Faculty

Western's Faculty is a "Teaching" faculty. Its primary interest has been the student. Many notable literary works have been produced by members of the faculty who have been engaged in constructive research, but the students under their care come first and always. The criterion by which Western's faculty wishes to be judged is the service which they render in the classroom to the future ministers of the Church.

Service to the Church

Western has always encouraged a loyalty to the Presbyterian Church U.S.A. throughout the world. Western has sent out 209 Missionaries who have made history for the church, such as Sir J. C. R. Ewing, the greatest American Missionary to India; S. Hall Young, Alaska's greatest missionary in the "Gold Rush Days"; to our present Dr. John Barr Weir, who is the director of all our missionary work in India; Dr. Leroy Dodds, the general secretary of our Foreign Board; and Paul L. Warnshuis, Secretary of the National Board for Spanish work in the Southwest.

Alumni Loyalty

In the past 25 years Western has graduated 815 students. About 35% of that number return each year to class reunions. Considering that Western graduates are scattered in all parts of the world, this percentage is remarkable.

Western Towers . . .

Published by the Alumni of
The Western Theological Seminary, Pittsburgh, Pa.
William F. Orr, *Editor* Clair B. Gahagen, *Associate Editor*

Volume I FEBRUARY, 1942 Number 1

EDITOR'S APOLOGIA

At a recent meeting of the Alumni Commission, the désire was expressed for an Alumni Magazine. The faculty of the Seminary welcomed the idea and W. F. Orr was appointed editor. He has had the efficient and painstaking assistance of C. B. Gahagen in the publication of "Western Towers."

We have planned this issue to contain news,—news about the faculty, students and alumni. Our hearty thanks to those alumni who have responded with such alacrity to our plea for information. If we can continue to receive items of interest from you all, we shall continue to publish news. We should appreciate comment on the kind of magazine you want in the future. This issue is a "trial balloon."

GREETINGS FROM THE PRESIDENT OF THE SEMINARY TO THE ALUMNI

With the resumption of the publication of a Seminary organ, I wish to express my appreciation of the loyalty of the graduates to their Alma Mater. Their affection for the institution wherein they received their theological training has been shown in manifold ways during recent decades, and the latest expression has occurred in connection with the present financial appeals.

Seminary Sunday, November 9th

First, the response to the action of the General Assembly setting apart November 9, 1941, as "Seminary Sunday," suggesting to pastors that they preach on theological education and lay its adequate support on the hearts of all church members. In order to implement the action of the Assembly, the Board of Christian Education was asked to prepare the literature to be sent to the pastors with a covering letter signed by the Moderator and the Stated Clerk. The Church was divided into sections, and the Presidents of the several seminaries were each assigned a section with instructions to write a supporting letter to all pastors within a certain definite region. All these instructions were faithfully carried out and many churches responded to this new appeal.

It is now possible to give a summary of the results which have been received by this appeal. It will be understood that, in the statement that follows, only the contribuitons to the Western Theological Seminary will be given. According to agreement, our Seminary received 8% of the undesignated gifts, which amounted to $351.96. The designated offerings, some sent directly to the Seminary and others to the Central Receiving Agency, came to slightly more than $2,000.00. To give an accurate idea of the results of the special day offering, one must subtract the gifts which came from churches previously contributing more or less regularly to the current expense fund of the Seminary. It is to be noted that several churches which have the Seminary on their regular budgets did not observe the special day, but expect to continue their usual practice.

It will be of special interest to the alumni to learn that at the last meeting of the General Council, held last October, the Council resolved to recommend to the next General Assembly the allotment of 2% of the basic budget to theo-

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logical education, the principal of allocation to the several seminaries being left to future determination. If this resolution is adopted by the Assembly it means that churches will receive credit for their offerings to theological education in connection with the basic budget.

The Light of Western Campaign

Secondly, a little over two years ago the Trustees decided to conduct a campaign in connection with the Sesquicentennial Fund. After the survey, made by Marts & Lundy, it was decided to set the limit for the effort at $100,000.00, this sum to be added to the endowment. Mr. Harlan D. Crowell, who had had large experience in financial campaigns, was selected to take charge of this effort and was elected by the Trustees as an Assistant to the President. He selected the title "Light of Western" for this financial effort and the fund is known by this designation and is so listed on the books. Mr. Crowell has shown rare ability in interesting the alumni and the friends of the seminary. In some respects the time was not especially opportune on account of the unsettled state of public opinion caused by war and war clouds, and also because of the General Sesquicentennial Fund having covered the natural territory of the Seminary. Notwithstanding these difficulties, the total raised now reaches $93,000.00. A large part of this sum has come in comparatively small subscriptions. The day has come when money can not be raised from a small group of wealthy men and women, and consequently a wider appeal is necessary. This situation also demands more time and more perseverance on the part of solicitors. We have every reason to be exceedingly grateful to Mr. Crowell for the courageous way in which he has faced the situation. He has not only raised money but has won a host of friends for our Alma Mater. Some of the seed which he has sown will not bear fruit until some future date.

Our present aim is to complete the $100,000.00 fund by commencement, next May, and our appeal is to our alumni to rally to the support of Mr. Crowell's effort. Many have already done their share nobly, others just as loyal may have overlooked or forgotten the matter. Let them remember that any gift, however small, will take the fund one step nearer the goal.

A BUSY CAREER IN CHINA

Since 1930 J. Edward Kidder, of the class of 1919, has served our Mission in China. His first station, Hunan, was destroyed by the Communist section of the Nationalistic Uprising of 1926. Evacuated to Chefoo, Mr. and Mrs. Kidder remained in this station until their last furlough. Mr. Kidder's work in China has consisted in rural evangelism plus two years of teaching. To provide extra occupation for himself, he served as station treasurer, on the Mission Executive Committee, and on the Boards of the Yih Wen Commercial School and the School for the Deaf.

Ministering to small groups of Chinese people in remote villages has revealed their lovable qualities. Their churches have developed capable leaders, and they are moving toward self-support. Great stress on popular education for women has provided means for raising the level of literacy. The women who take a two-year's course are enabled to employ the new phonetic alphabet in reading, to do simple exercises in arithmetic, and to acquire a knowledge of the fundamentals of hygiene, geography, history, etc. One teacher serves two villages. A high proportion of the young women who take this course are inspired to become Christians.

A sort of Pentecostal movement swept across North China in the late thirties. Like the great revivals of the last Century in this country, it produced many ecstatic phenomena. The people under the impact of this spiritual scourge shout, jerk, shake, roll, dance, and speak with tongues. As with most such movements, two forms, a mild and an extreme, appeared. The mild one seems to have served a beneficial purpose, but schismatic tendencies generally accompanied the movement. Fortunately, its most violent eruptions are now quiescent.

Mr. Kidder married Miss Florence Howe of Grove City, Pa. in 1920. Mrs. Kidder has been supervisor of the Outpatient Department of the Temple Hill Hospital of Chefoo. The Kidders have four sons. David, a senior of Maryville College, is planning to be a choir director. Edward is a Junior at Maryville.

NEWS OF THE STUDENTS

By

Marcus Priester, President of W.T.S.S.A.

Examinations are over. The second semester began January 20th.

Our student body is somewhat larger this year than before. The total enrollment for the year is ninety-three. A zeal for work and a harmonious spirit seem to prevail.

The Student Contact Committee has made a survey of the student body to secure names and addresses of men who expect to enter a seminary next fall. No pre-ministerial college men in this area ought to miss the opportunity of considering Western as his Seminary. The Committee desires that friends and alumni of Western write letters and make personal suggestions to any college student who intends to enter seminary. Western, we are sure, will carry on throughout the present crisis.

Last year the Western faculty and students contributed over $200.00 to the Presbyterian Seminary at Saharanpur, India. We desire to make our gift even larger this year, and the committee will soon be receiving gifts. Any alumnus who desires to supplement this fund may correspond with Mr. Victor Carlson, treasurer of the Student Association, in care of the Seminary.

Nine men from Western attended the Interseminary Conference at Princeton Seminary in November. This was one of the largest delegations in attendance. Mr. Victor Carlson was elected to the executive council.

The National Student Assembly of the Christian Association, at Miami University over the New Year Holiday, was headed by Harold Viehman, who was a co-chairman.

Besides providing leadership for weekly devotional services on Thursday evenings in which the faculty and noted visitors take part, the Devotional Committee is editing a daily paper and devotional guide for the Western family. Copies may be secured from the committee on request.

The Student Service Committee has provided ministers for the missions of Pittsburgh in conjunction with the Presbytery of Pittsburgh, a speaker once a month at Gumbert Industrial School, the Goodwill Industries, and assists in providing student supplies on request. Many of the students are active in the churches of the area as assistants to the pastors and directors of youth work.

Under the national emergency call and city defense preparations, students have enrolled to assist in local hospitals as chaplains in case of an emergency.

The annual election of new officers took place Thursday, February 5th.

STUDENT PREACHING

Through the office of the Seminary, vacant churches are served by the students who are chosen first from the seniors, then from the middlers, and finally from the juniors. Among our seniors, eight serve regular churches as permanent supplies or as assistants to the pastors in various capacities. Seven of the remaining seniors are on the preaching list of the office. This year every senior has preached, each man averaging fifteen times out of a total of eighteen Sundays. Among the middlers, nine have regular churches, while the six others have averaged six preaching appointments per person. Sixteen juniors are regularly employed in churches as assistants and supplies, while each of the nine remaining ones has had occasional opportunities to preach. The students not regularly employed have preached, during the first semester, a total of one hundred and twenty-three sermons. It can be seen that the Seminary is providing a necessary service to many churches of the vicinity through this student work.

ALUMNI NOTES

In response to a letter sent out to the alumni recently, men of Western responded in the same fine spirit which has always characterized our Alumni Association.

The Editor read every letter carefully and found it difficult to omit anything. He was compelled to select the most important facts in each response in order that every Alumnus responding to his first request might be represented in this first issue.

Class of 1888

Robert C. Van Eman attended two World Conventions: one the World Sunday School Convention at Mexico City, the other a Christian Endeavor Convention at Atlantic City.

Class of 1893

Sylvester W. Young has been pastor of the Bethel Presbyterian Church, Washington Presbytery for four years. He has three sons in the ministry, one a Professor in Emmanuel College, Toronto, and another a candidate for the Ph.D. degree at Johns-Hopkins. His daughter is assistant to the Dean of Women at Wooster. He issued a booklet last year entitled "The Gift Supreme." His church raised the amount needed to repair the damage a storm did to the roof with a surplus of one hundred dollars.

Class of 1895

J. W. Dunbar is serving his fourteenth year as pastor of the Church at Colerain, Ohio. He serves as Chairman of the local Red Cross. This past year he was Moderator of St. Clairsville Presbytery. He has been Treasurer of the Presbytery for many years. Two professors that impressed him most were R. D. Wilson and M. B. Riddle.

Class of 1896

John Robertson Macartney has occupied the pulpit of the Palm Springs Community Church for six years. The Macartneys have two children, both college graduates. The son, Arthur, was recently married. During his career two churches have been built, one at Bellingham, Wash., the other at Waterloo, Iowa. His present Church is a Community Church, with a predominant Presbyterian atmosphere. It serves all the Protestants of Palm Springs. Macartney has received two D.D.'s, has published many articles, and has traveled extensively in Europe, Egypt, and the Near East.

Class of 1900

John R. Mohr is now at Freedom, Pa., where he has been pastor since September 1921. The church at Freedom will celebrate its one hundredth anniversary in 1943.

Class of 1903

Murray C. Reiter, pastor of the Bethel Church, Allegheny County, since 1914, was elected Vice-President of the Western Pennsylvania Sabbath Association to succeed Dr. Louis Evans.

Class of 1905

John C. Steele is pastor of Vanport and Bethlehem Churches in Beaver Presbytery. In addition to his activities as Treasurer and Stated Clerk of Beaver Presbytery, he engages in public affairs, serving as Judge of Elections in his County, Township Auditor, Secretary to Township Commissioners, and member of Municipal Authority in charge of constructing a water plant.

Class of 1907

William W. Dinsmore. "Mr. Dinsmore is the pastor of Kennedy Memorial Church, a church of eighty members, at Mercersburg, Pa. His time was not sufficiently occupied, so the parson proceeded to build up a Sunday School Home Department, getting his members from outside his regular parish. To date he has procured one hundred members, and calls on each one of them four times a year." Quoted from C. B. Wible.

Class of 1910

Homer G. McMillen has been for five years pastor in the First Presbyterian Church, Kenton, Ohio. He is now Moderator of the Synod of Ohio, is a member of the Synodical Council and is Chairman of the United Promotion Committee of the Synod. He has never had a communion service during a ministry of thirty years without additions to the church.

Class of 1911

Charles C. Cribbs has been pastor of the First Presbyterian Church, Ingram, Pittsburgh, Pa., for eighteen years. During this time, he has never had a communion service without accessions to the church. He considers the most important activity of the past year to consist in a Visitation Evangelistic Program that stimulates the church members to visit prospects. He is the permanent Clerk of Pittsburgh Presbytery.

Class of 1913

George A. Frantz, pastor of the First Presbyterian Church of Indianapolis, Ind., has recently published a sermon, "These Things Must Be."

Class of 1914

Duncan G. MacLennan writes: "Congratulations on the proposed Western Towers. This magazine will, I am sure, fill a long-felt want by the graduates of the Seminary. I am certain it will prove valuable to all of us and will help us keep in touch with the ideas and ideals of our beloved Western."

William Riley VanBuskirk has been pastor, for eleven years, of the Trumbull Avenue Church, Detroit, Mich. This fall his church had an excellent Foreign Mission Convocation. Extensive repairs were made on the building, the money for which was raised without any trouble.

Class of 1916

John A. King has been pastor for three years at the North Washington Presbyterian Church. "The Lord's Acre Plan" has proved a great success in his church as a means of stimulating gifts.

Class of 1917

Ross E. Conrad has been pastor of the Freeport Presbyterian Church, Freeport, Ohio, and of the Nottingham Presbyterian Church, Cadiz, Ohio, since 1922. His oldest son graduated from college last year.

Alvyn R. Hickman, for fifteen years, has been pastor of the Third Presbyterian Church, Chicago. He serves as Director of the Westminster Center, devoted to the students of the West Side Professional School Area. He is now Chairman of the Department of Ministerial Relations of Chicago Presbytery, is on the Boards of the Presbyterian Hospital and of the Firman Neighborhood House, and is a member of the Advisory Council of the Y.M.C.A.

Class of 1918

Ralph I. McConnell has been pastor of the Westminster Presbyterian Church, Erie, Pa., for twelve years. He has a daughter in Maryville College who is majoring in Dietetics. Mr. McConnell is President of the Erie Ministerial Association, Director of the Erie Council of Churches, and Chairman of the Department of Christian Education. Last year he was Moderator of Erie Presbytery.

Class of 1922

Clifford E. Barbour has been pastor of the Second Presbyterian Church, Knoxville, Tenn., since 1928. Three unusual activities have been sponsored recently in his church. He conducts a radio service on the strongest station operating in the Knoxville area. A discussion group of younger business and professional men provides a "glorified bull session" on all sorts of religious subjects. Elimination of the Wednesday evening prayer service made room for a noon-day one-half hour service in the church sanctuary.

Class of 1923

Willard C. Mellin, Oakmont, Pa., found attendance last summer to be the best in his experience. The church ended the summer with a surplus of $300.00 for the first time in its history. He feels that the Young People's Choir is the most significant achievement of his church.

Class of 1925

David K. Allen recently accepted a call to the Fairmont Presbyterian Church. During an eight-year pastorate in Johnstown, Pa., he received over five hundred new members. A Monday afternoon program for children of the community of the downtown area, employing moving pictures, songs, Bible stories, and various types of instruction, attracted children from all classes—white, black, rich, poor, Catholic, and Protestant.

C. Marshall Muir. The Bellefield

Presbyterian Church, of which Muir is pastor, recently celebrated its seventy-fifth anniversary. The church is experiencing a renewed interest throughout its activities, and the average attendance has increased about twenty percent. During the eight years of his pastorate, the membership has increased from two hundred and fifty active members to five hundred and fourteen active members, and the budget from $8,500 to $15,000. Muir is in charge of coordinating the chaplaincies of nine hospitals of Pittsburgh for the sake of providing for emergencies that may arise from the war.

Class of 1926

Fred E. Robb arrived as Pastor of the New Woodland Heights Church, Springfield, Mo., on May 1, 1934. Joann Ruth, his daughter of fourteen, received a serious burn, recovery from which required nearly a year. The debt on his Church was removed in 1937. Since the beginning of his pastorate, 338 new members have been received and a new seven-room manse constructed.

Class of 1927

Thomas D. Ewing is pastor of the Windermere Church, East Cleveland, Ohio. A card from Ewing states, "My important work is doing my job as well as possible." However, a classmate sent a newspaper clipping which relates that Ewing is President of the Ministerial Association of Greater Cleveland, Moderator of the Presbytery of Cleveland, on the Board of Managers of East Cleveland Y.M.C.A., on the Executive Committee of the Goodwill Industries, and Director of the Cleveland Church Federation.

William Victor E. Parsons has been pastor of the Brighton Road Church, Pittsburgh, since 1933. This fall a Christian Institute of World Fellowship was conducted in his church for four Sunday nights. An average attendance of one hundred and seventy-five persons of all ages was attracted. He is now planning a Spiritual Emphasis Campaign for the church.

Class of 1928

Byron E. Allender has been located, for two years, at Maywood Presbyterian Church, Oklahoma City, Oklahoma. Reformation theology having recently aroused his interest, he reviews the works of Calvin and Luther before his Wednesday evening services. Since June he has received twelve new members.

Linson H. Stebbins, pastor of a church in Kinsman, Ohio, for two years, has repainted his church building. "I am glad to report increases and improvement substantially in every department of the work."

Class of 1930

T. Ross Paden, Jr., Modesto, Calif., is planning extensive improvements in the church building in order to remodel the Sanctuary and Educational facilities. He has two children.

William Howard Ryall, pastor of the Lemington Avenue Presbyterian Church, Pittsburgh, Pa. For the past two years, Ryall's church has cooperated with the Methodist Church of the community in conducting joint evening services. The Junior Choir, organized last winter, has made good progress. Ryall has worked with the American Legion in sponsoring a series of community projects, one of which was a community Christmas tree.

Class of 1932

Clair V. McNeel has been pastor of the Presbyterian Church at Liberty, Ind., for five years. A County-wide religious survey, conducted by his church, revealed that the Presbyterian constituency was twice as large as the present membership. An intensive campaign leads to the hope that the coming Easter communion service will produce the largest number of accessions in the history of the church.

Class of 1934

Boyd G. Cubbage. Greetings have been received from Boyd G. Cubbage, pastor of the Anchorage Presbyterian Church in Alaska.

Yoder P. Leith, Manchester Presbyterian Church, Pittsburgh, has recently organized a young adult group to meet for discussion and fellowship on Sunday night. This group has enjoyed an average attendance of sixty. During the past year, his church has received the largest current income in ten years. A great influx of industrial workers into

the community poses new problems and offers new opportunities.

Class of 1935

N. Harry Champlin. When salmon packers of Wrangell, Alaska, were needed because of the war emergency, all the ministers of the town proceeded to help. One of these was N. Harry Champlin, pastor of the Presbyterian Church. Submitted by Marion S. Hostetler.

James L. Holliday, pastor at Adams Mills, Ohio, and Warsaw, Ohio, has developed a hobby of woodwork which he uses with boys in summer camps. He composes a funeral booklet containing the entire funeral service for distribution to each member of the family at every funeral.

Class of 1936

John C. Hare recently became pastor of the Hawthorne Avenue Presbyterian Church of Crafton, Pittsburgh, Pa. On January 12, 1942, he was married in the Chapel of the Western Theological Seminary to Miss Edith May Walker, of Altoona, Pa. Dr. David E. Culley performed the ceremony.

Robert F. Paxton, Jr. During two years at three churches near Steubenville, Ohio, he built a manse, and sponsored a Foreign Affairs Convocation which reached over six hundred people. He is Chairman of the Foreign Missions Committee of Steubenville Presbytery.

Robert H. Stephens recently accepted the call of the First Presbyterian Church of Beaver Falls, Pa. A daughter, Harriet Jo, was born on January 27th at the Allegheny Hospital.

Wilson M. Stitt has been pastor of the Second Presbyterian Church, East Liverpool, Ohio, since January 1, 1941. A daughter, Susan Margaret, was born on January 24, 1942. Church Year colors and symbols have been employed in his church. Stitt reports that Clair E. Beatty, class 1940, and himself have been chosen as Counselors of the Youth League of Steubenville Presbytery. Also a new addition to the Beatty family arrived not long ago. He informs us that Rudolph Miller, of the First Presbyterian Church, East Liverpool, Ohio, expects to leave soon as a Chaplain in the Army; and that William J. C. Dobbie, class of 1936, is serving a Methodist Parish in New York State at Martinsburg, N. Y.

Class of 1937

Donald F. Campbell has been pastor of the Brentwood Church (Brentwood, Pa.) since August, 1940. So far two hundred new members have been received. It appears probable that during the Church year of '41-42 over two hundred and twenty-five members will have been received. The average morning attendance (except for August) is forty-five percent of the membership.

John M. Fife reports that the benevolence receipts for his church, Poke Run Church, Apollo, Pa., this year doubled those of last year.

Howard W. Stone has received two hundred new members in two and one-half years as pastor of First Church, Franklin, Ind. A Financial Foundation has grown to many thousand dollars. The church has been remodeled and new equipment installed. Stone writes: "Through all these years I have been very grateful for the sound theological education I received at Western. Two of the most delightful recent occasions have been visits from the Warren K. Martins and Donald F. Campbells."

James H. Williams has been pastor of the First Church Hartford, Conn., since 1940. Extensive repairs and redecoration of his church have occupied a good deal of his time. Williams is Director of radio work of the Hartford Federation of Churches, is Director of the Lord's Day Alliance, New England, and has represented Hartford Seminary in a conference on religion and labor.

Class of 1938

Richard S. Blair, installed in September 1941, as pastor of Wilson Church, Clairton, has received sixty-one new members into the church so far. Previously he was Assistant Minister in the Second Church, Wilkinsburg, Pa.

Class of 1939

Richard Allen Davis has been pastor of the Rural Valley Presbyterian Church for three years. A son, Paul Frederick, was born October 31, 1941. His church,

of two hundred and fifty members, has recently purchased a pipe organ, the cost of which ($2,400) was raised in six months. Davis writes: "The recent renaissance of interest in and support for Western is most gratifying. Well may we be proud of our Seminary."

Francis G. Stewart is pastor of the Emmanuel Presbyterian Church, East Liverpool, Ohio. $12,000 has been raised for a new building, part of which had already been erected, but a fire on October 25th destroyed the new building and most of the old church. Since then, the church has been worshiping in the school building. During the last summer, Stewart served two weeks on the Wayside Fellowship Cathedral sponsored by Presbyterian and Episcopal Churches. This, he says, provides an excellent type of work, especially in coal mining districts. Stitt informs us that Stewart serves on the Presbytery's Social Education and Action Committee and is quite active on community affairs, such as the Y.M.C.A., Red Cross, and Junior Chamber of Commerce.

Emil G. Teyssier has organized a council for the young people's group of his district near Edri, Pa. One church has been repaired and repainted, and summer camps have been organized. As Chairman of Foreign Missions Committee of Kittanning Presbytery, he was Presbytery's representative for the World Missions Conference at Silver Bay, New York.

CLASS OF 1940

Wilson E. Spencer has been pastor of the Shreve-Hopewell Larger Parish since September 10, 1941. He is now working towards the Master's degree at the University of Pittsburgh.

Our Newest Alumni

CLASS OF 1941

Thomas C. Arthur is pastor of the Bentleyville Presbyterian Church. A son, William Howard Arthur, was born December 12, 1941.

John Paul Baker, Jr., is pastor of the Ellsworth and Cokeburg Churches.

William Malcolm Brown, pastor of the Emmanuel Presbyterian Church, Harrisburg, Pa., writes: "My most important undertaking during the past year has been my effort to let the boys of the Harrisburg area know that Western is a real Seminary."

Fred Edgar Cochran is pastor of the Amity, Pleasant Hill and West Union Churches.

Paul M. Conley is pastor of the Presbyterian Church, Williamstown, W.Va.

Charles W. Haddock has recently gone to The Hancock County Larger Parish, McComb, Ohio.

Charles Ehrmann Hamnett is pastor of the Allen Grove and Limestone Presbyterian Churches, Sherrard, W. Va.

Kenneth W. Hicks, pastor of the Presbyterian Churches at Clark and Keene, Ohio, has organized a Leather Craft Club to make articles for the Indian friends of Mr. Surjit Singh.

J. Richard Lonsinger is pastor of the Presbyterian Church, West Elizabeth, Pa.

William M. McElwain is pastor of the Clarksburg circuit, Clarksburg, Pa. The one hundred and fiftieth Anniversary of Ebenezer Presbyterian Church was recently celebrated.

James Paul McGugin is pastor of Sinking Valley and Spruce Creek Presbyterian Churches, R. D. 1, Tyrone, Pa.

Joseph H. Rodgers is Assistant Pastor, Second Presbyterian Church, Wilkinsburg, Pa.

Karl E. Swanberg is pastor of the Middlesex Presbyterian Church, Butler Presbytery. A son, Jon Weld Swanberg, was born December 29, 1941, in Pittsburgh, Pa.

Vernon B. Vandersall is pastor of the Hookstown and Mill Creek Presbyterian Churches. We are informed from many sources that Vandersall is representing Western Seminary with great enthusiasm in Beaver Presbytery.

THE FACULTY

Dr. Kelso

Dr. James A. Kelso participates in a variety of activities. He serves as a member of a Special Committee on Theological Education of the General Assembly, to which he was elected by the Council

of Theological Seminaries. Dr. Kelso has been a member of the Board of Corporators of the Presbyterian Ministers' Fund for thirty-two years. Since 1934, he has served on the Board of Directors and is now a member and Secretary of the Executive Committee of the Fund. Boston University School of Theology conferred the Litt.D. degree on him at its recent centennial. An article, "The Old Testament After A Half Century" with the subtitle "The Contribution of Archaeology to the Evaluation and Interpretation of the Old Testament," is to be published in the next issue of Religion and Life.

Dr. Culley

Dr. David E. Culley delivered the Opening Address at the Seminary Convocation this fall. His topic was "Some Reflections on History." During the summer and fall, he has done a great deal of preaching. Since Thanksgiving, Dr. Culley has conferred the benefit of his instruction on the Men's Class of the First Presbyterian Church, Crafton, Pa. He is now delivering a course of lectures on the Old Testament before the missionaries of the Presbytery of Pittsburgh.

Dr. Slosser

Dr. Gaius J. Slosser has carried his full schedule of teaching and an increased program of outside lectures and preaching since 1940. An operation, in January of last year, proved to be just what was needed to restore his health. Probably his most interesting recent activity is his appearance as a qualified expert witness in nine different court cases between the Roman Catholic and the Carpatho-Russian Greek Ruthenian Rite Church. His testimony was given before the Supreme Courts of Pennsylvania and New York. Last June, at the request of Ex-Governor Raymond Baldwin of Connecticut, he presented expert advice in Roman Catholic canon law and church history, covering the past 500 years, in a very important trial at Bridgeport, Conn., in which two Bishops were the chief litigants. His role was that of a neutral arbitrator with prejudice towards none.

Dr. Slosser is now producing a compendium and graph covering the past 20 centuries of history, which is to be published in such a way as to present history visually, the church appearing in its proper place amid contemporary events in every field of human interest.

Dr. Bowman

Dr. John W. Bowman has led a Fellowship Group of young people at the Third Church for several years. During the past year he has been in great demand as a speaker on missions and as a special preacher. In the vacancies of the Mt. Lebanon and Hawthorne Avenue Churches, he supplied the pulpits regularly. He has delivered three addresses at each of four conferences for ministers, in Missouri and Ohio, that were conducted by the Department on Life and Work of the Board of Christian Education. He took part in the Atlantic City Curriculum Conference of the Board of Christian Education; in several young people's conferences; and delivered a principal address at the Elders' Conference of the Pittsburgh Presbytery held at Grove City. He was a Commissioner to the last General Assembly and served as Chairman of the Committee on Pensions. His publications include a small volume entitled "Introducing the Bible," articles in the Presbyterian, and book reviews for Monday Morning and the Catalogue published by the Board of Publications.

Dr. Leo

Dr. Paul Leo, our refugee from Germany, has already won the hearts of all who know him. His emigration to this country was due to the fact that he was apprehended by the Nazis, and, after a confinement of seven weeks in a concentration prison, was offered the alternative of life imprisonment or exile. Western Seminary invited him to teach as a guest professor during the sickness of Dr. Slosser in the year of 1939-40. He has taught Church History, Beginners Greek, courses in German, and exegesis of the pastoral epistles. Dr. Leo is a specialist on the Pastoral Epistles, having published a popular commentary on them in Germany.

In addition to his duties as an instructor in the Seminary, he has occupied himself with the mastery of the English language, in delivering many addresses on the subject of the conditions of the Church in Modern Germany, and in preaching in various churches. An article entitled, "The Bearing of the German Church Struggle on Theology," is to be published in an early issue of Journal of Theology of the American Lutheran Conference.

After his arrival in America, Dr. Leo took a trip to Venezuela, which was itself almost an epic of adventures, to marry Miss Eva Dittrich, who made the trip from Holland to Venezuela to wait for him. Mrs. Leo is an accomplished artist in the field of metal work for church furnishings and is no mean theologian herself.

OUR RETIRED ALUMNI

Class of 1881

Houston W. Lowry, Poland, Ohio, honorably retired since 1929, has published a book entitled "Mary the Mother of Jesus."

Class of 1893

Joseph Lyons Ewing is Superintendent Emeritus of National Missions in the Synod of New Jersey. He retired as Superintendent in 1937. He has served as a member of the Staff Council of the Board of National Missions, as a Director of the Presbyterian Ministers' Fund, as a Trustee of Synod of New Jersey and as Vice-President of the Board. He has edited magazines, broadcast programs on the radio, and has preached in many churches.

Class of 1896

Grant E. Fisher retired in 1932, since which time he has lived in New Castle, Pa. In 1941, a school in which he taught fifty-one years ago gave a picnic in his honor. He also participated in a Bible Forum conducted at Mercer by the Presbyterian and Second United Presbyterian Churches. "His lectures were human, understandable, and full of sincerity" — First Presbyterian Bulletin. The manuscript of a commentary on the Book of Esther is almost ready for the press.

Class of 1891

Francis M. Hall has been living in Cleveland, Ohio, since 1925. Interested in public issues, he has served on the Cleveland Draft Board, has published numerous magazine and paper articles on timely subjects, and during his career has been Moderator of every Presbytery he has served. An article on the World Situation appeared in the December issue of Church Management.

Class of 1892

Ernest L. McCartney, Upland, Calif., retired since 1927. He was the first pastor of the Edgewood Church, Pittsburgh, and it was his first church. He writes: "I recall with deepest pleasure my years in old Western and follow its progress with deep interest." Mrs. McCartney did four years ago.

Class of 1898

James Mease Potter retired in 1938 from a very active ministry. During a pastorate of twenty-nine years at Vance Memorial Church, Wheeling, W. Va., his church grew from a membership of one hundred to nine hundred, and he dedicated a $50,000 Sunday School Building. He is Stated Clerk of Wheeling Presbytery, and is a member of the Boards of Davis & Elkins College and of Western Theological Seminary. (Dr. Potter died suddenly, February 14th, after this item had gone to press.)

Class of 1899

Clarence O. Anderson has been retired for six years from his pastorate at Cherry Tree, Pa. Retirement for him has not meant indolence, since he has conducted five hundred and fifty preaching services, forty-two funerals, five marriage services, twenty-five baptisms, and has received fifty-three persons into church membership. During the past year, he has supplied three churches of central Pennsylvania that could hardly sustain themselves without his services.

Class of 1903

Charles H. Hamilton has been retired for two years. He built a church and a manse pretty largely with his own labor at Richfield, Utah before his retirement.

William O. David retired in 1937.

From 1912-37 he was Superintendent of the work among foreign speaking peoples of Butler Presbytery, many of whom were inspired to advance into useful professions.

Class of 1904

Theodore M. Keuseff, retired since 1939, has seven children, all of them college graduates. Before retirement, he was Sabbath School Missionary over the entire State of Utah.

LITERATI

Class of 1897

Hugh Thomson Kerr, pastor of the Shadyside Presbyterian Church since 1913, and former Moderator of the General Assembly, delivered the Moore Lectures at San Francisco Seminary and at Western Seminary last year. These are to be published under the title "Preaching in the Early Church," by Revell, this spring. He has two sons in the ministry.

Class of 1916

Ralph V. Gilbert, pastor of the Presbyterian Church, Freemont, Neb., has published the Sunday School Lesson discussion for the Greeneville Progress, Greeneville, Pa., for twenty-five years. The editor of the paper describes his column as follows: "Thus was started one of the best features we ever published, a feature that brought new subscribers as people learned that the lessons were different from those furnished by syndicates, lessons that were historically interesting, analytical, and models of English grammar"

Class of 1919

William W. McKinney, pastor of the First Church, Ambridge, Pa., informs us that he has no children in college or seminary. For the past year McKinney has been Moderator of the Synod of Pennsylvania. On September 15th, the burning of the mortgage freed the church, for the first time in its history, from debt. In 1938, he published "Early Pittsburgh Presbyterianism."

RECENT RECIPIENTS OF DEGREES

Class of 1925

Claude S. Conley recently received the D.D. degree from Waynesburg College. His Church at Dormont has reduced the debt on the building by a subscription of $32,000 of which $19,000 has already been collected.

Class of 1926

Herbert B. Hudnut is now pastor of the Woodward Avenue Presbyterian Church in Detroit. At the recent Home Coming of Washington & Jefferson College, he received the D.D. degree.

John B. Barker, of the Calvary Church, Canton, Ohio, received the D.D. degree on the same occasion.

MEN OF NON-PASTORAL PURSUITS

Class of 1883

Wilson E. Donaldson has been Chaplain of the Cook County Hospital since 1916. A report from Mr. Hickman states: "Dr. Donaldson makes his daily rounds, paying particular attention to the wards where suffering is more acute, speaking a word of cheer, praying with some, talking and advising with others on spiritual matters, and preaching each Saturday evening in the Chapel. For a man of eighty-five years, this is a strenuous program."

Class of 1897

Robert Scott Calder was Executive Secretary for the Sesquicentennial Campaign of the Westminster Foundation of the Synod of Arizona during the past year. He is now teaching Old Testament in Cook Training School for Indians, in Phoenix, Ariz., and is Stated Clerk of the Presbytery of Southern Arizona.

Class of 1902

Park Hays Miller. Since 1937, he has been Editor for the Board of Christian Education. As Chairman of the Lesson Committee of the International Council, he is now engaged in devising a new type of lesson outlines to displace the present uniform lesson outlines for the Sunday School. He wrote, last year, a series of

articles for Forward on the Shorter Catechism.

Class of 1908

Robert L. Houston, Nashville, Tenn., is now Field Representative for the Board of National Missions in the Synods of Alabama, Tennessee and Mississippi.

Class of 1911

John L. Howe, Topeka, Kans., is carrying on a unique type of work as Superintendent for the Society for the Friendless. He concerns himself with the welfare of prisoners, parolees, dependents of prisoners and delinquent children.

Arthur M. Guttery, New York, has been connected with the Y.M.C.A. since graduation. Having worked for fifteen years in China, he is intimate with the problems of the far East. Now he is coordinator of the Financial Support for the Foreign Work of the Y.M.C.A.

MEN OF SISTER CHURCHES

Class of 1901

Harvey B. Marks, Rector of St. Andrew's and St. Philip's Episcopal Churches in Rhode Island, celebrated his eighteenth anniversary as pastor of these churches on October 5, 1941. He is author of "The Rise & Growth of English Hymnody" and State Chaplain of The Sons of the American Revolution.

Class of 1912

Harry H. Bergen has been pastor, since 1940, of the First Congregational Church of Walton, New York. Partly from elective affinity and partly from convenience, he has been a Congregationalist for sixteen years. The prosperity of his work is revealed by the reception of thirty-eight new members during the past year, and by a marked increase in church attendance. The Boy Scouts constitute a special interest. "I am grateful for the instructors at the Seminary who laid the foundations for any effectiveness I have been privileged to enjoy."

Class of 1923

Grover E. Swoyer is pastor of the First English Lutheran Church, Mansfield, Ohio, (twenty-six hundred members). His ministry at this church has resulted in remarkable growth and in many activities. During the past year, he conducted one hundred and thirty-seven funeral services, only forty-five of which were for members of his church.

Class of 1927

Clarence R. Thayer is pastor of the Third U. P. Church, New Castle, the largest U. P. Church of the town. He wrote a Stewardship play entitled "Robbers? O No!" which was published by the U. P. denomination.

Class of 1934

Walter F. Preset, for the last two years, has been located at the Ben Avon Methodist Church. During a previous pastorate, at Wilmerding, he was President of the Rotary Club. He is now working in the field of Christian Education.

DEBT REDUCERS

Class of 1911

Lewis A. Worley, pastor at Mt. Vernon and Sutersville, Pa., has recently reduced the debt at Sutersville by $4,000.

Class of 1917

David L. Say, pastor of the First Presbyterian Church, East McKeesport, for the past eighteen years, has reduced the indebtedness of his church by $6,000 within the past year. On Easter a new building was dedicated which cost $67,000. One hundred new members were received into his church last year.

Class of 1919

D. Earl Daniel, pastor of the First Presbyterian Church, Holyoke, Mass., has wiped out a debt of $5,000. Daniel is Chaplain of the Western Massachusetts Regiment of State Guards with the rank of Captain.

Class of 1923

Arthur D. Behrends, pastor of the Long Cliff Church since 1926, was Moderator of Lackawanna Presbytery 1938-39. A $4,000 debt has been eliminated, and the church building has been renovated at a cost of $4,000 additional.

Class of 1924

Jarvis M. Cotton has been pastor of the Waverly Presbyterian Church, Pittsburgh, Pa., since 1933. During the past year, the church debt has been decreased by $10,000. He is running a series of six mid-week services with lay devotional leaders that have enjoyed a good response. He notices that more unsolicited requests for membership in the church have been presented this year than during any time of his previous ministry. He has also assisted Dr. Kelso as an instructor in the department of Homiletics at the Seminary. We may add that many favorable comments on his work are made by the students.

Class of 1932

Martin L. Gerhardt. During a three-year's pastorate at the Evergreen Church, Youngstown, Ohio, the church debt has been reduced from $16,000 to $11,000; two hundred and seventy-five new members have been received; and a thirty-six percent increase in church attendance has been noted.

Class of 1934

Roy Bovee Connor, Jr., has been pastor of the Hiland Church, Perrysville, Pa., for the past five months. During his stay in Brilliant, Ohio, he reduced the debt from $3,000 to $500. He has directed several summer conferences in Ohio, and has taught in the Wooster Conference.

ACADEMICIANS

Class of 1921

Arthur H. George, Charlotte, North Carolina, is Professor of Church History and Practical Theology in Johnson C. Smith University Theological Seminary. He has contributed articles to the Board of Christian Education for Sunday School literature, and to many church papers.

Class of 1926

Horace E. Chandler has just returned on furlough from China. From 1934-41, he was connected with Shantung Christian University, teaching Physics and Bible, supervising the water works, keeping the accounts for the University Hospital, and preaching regularly in Chinese and English. He helped instruct and care for about thirty-five hundred refugees that swamped a Southern Mission Station for two months during a Japanese invasion. To get to this station, he traveled on a filthy military box car, carrying vaccine and cholora needles to provide inoculations for ten thousand people. He experienced shell-fire during guerilla warfare. The Chandlers have two sons and two daughters, the sons being lieutenants in the Signal Corps of the U.S. Army. One daughter is married and the other is a student at the University of Pittsburgh.

Class of 1933

Walter R. Clyde was recently installed Professor of Christian Theology and Ethics in the Presbyterian Theological Seminary at Omaha, Nebraska.

Class of 1934

Hugh Thomson Kerr, Jr., was married to Miss Dorothy Gertrude Depree of Louisville, Kentucky, December 28, 1938. He has recently become Associate Professor of Theology at Princeton Theological Seminary. A recent publication was "A Compend of Calvin's Institutes."

Class of 1935

Marion S. Hostetler has been Professor of Bible in Westminster College, Salt Lake City, since September 1939. Since October 1940, he has been Stated Clerk of the Synod of Utah. He received the S.T.M. degree from Western, 1941.

Class of 1937

Walter S. Kilpatrick is the youngest College President in the U.S., being President of Cedarville College since September 1, 1940. The College is initiating a program of Student Self-Help. As an adjustment to the war emergency, the course has been reduced to three years, by introducing Saturday classes. Kilpatrick's activities for the past four years read like a catalogue of honors in the "Who's Who." He has studied at Westminster College, Cambridge, and at the University of Basel, Switzerland, 1938-39; won appointment to a course

(Concluded on Page 16)

THE LIBRARY

Perhaps not many alumni realize the extent of the service rendered by the Western Theological Seminary Library. Miss MacDonald is almost wholly responsible for the Library's effectiveness, as she does the work without any assistance other than that afforded by students.

During the last year 8,466 books were circulated out of a total number of 47,530 volumes. This represents a circulation of nearly one-sixth of the entire Library—surely an eloquent testimonial to the interest of the students and alumni in reading and to the vitality of the books in the Library. It must be borne in mind that this proportion of the books in circulation does not include the large employment of reference volumes that cannot be removed from the Library. Furthermore, many of the volumes in the stacks are so rare that it is impossible to allow them to circulate. Last year the Library purchased one hundred and twenty-two new books, all of them on significant topics.

The services of the Library are extended to all through its circulation and reference departments. Books are loaned by mail to persons living at a distance from Pittsburgh, the borrower paying the postage and insurance. The Reference Department will gladly take care of any questions brought to its attention.

Our readers probably would like to know what sort of questions Miss MacDonald is prepared to answer. We include, therefore, a few samples of questions recently asked her:

"Where can I find something on Church symbolism?"

"Where can I find some jokes for an after-dinner speech?"

"What is meant by the Black Mass and where can I find it?"

"In writing a thesis on the history of music in the Presbyterian Church, I should like to know what action the General Assembly has taken on Church Music."

"Could you tell me about Christmas customs in different countries?"

"I need a list of books on psychology and religion."

"Where do you have your library books bound? About what does it cost to have a Bible rebound?"

"Could you suggest a book that I could use in a book review?"

"As an appropriate topic for this troubled world of ours, I have chosen to preach a series of sermons on Affliction. Could you help me find some material for it?"

"Could you give me a form for accepting a formal dinner invitation?"

"What do you have in the library on Holiness, on infant baptism, and on duties of church deacons?"

"Could I find, in the library, the story of the hymn 'Sweet Hour of Prayer'?"

"I want to buy a copy of the Septuagint. How many volumes in it? By whom is it published and when? Whose edition do you have? How much is it?"

It is evident from these samples that our librarian is prepared to deal with a multitude of questions, and it is up to the alumni to take advantage of her services.

PRESBYTERIAN LEADER DIES

The Rev. Dr. William Chalmers Covert, former Moderator of the General Assembly of the Presbyterian Church in the U.S.A., and Secretary Emeritus of the Presbyterian Board of Christian Education, died in Philadelphia, February 4, 1942. He was 77 years of age.

Dr. Covert rose from a rural Mid-West pastorate to a position of national leadership in the Church. He pioneered in Indian work, in organizing new congregations, in debt clearance, and became the youngest Moderator ever to head the Presbyterian Synod of Minn.

Dr. Covert was for one year a member of our faculty as a guest professor of Homiletics. He endeared himself to us all.

(Continued from Page 15)

d'etudes at the Protestant Faculty at the University of Paris. Two articles in the Christian Century in 1941 entitled "Karl Barth and His Times" received favorable comment from a Swiss theological journal.

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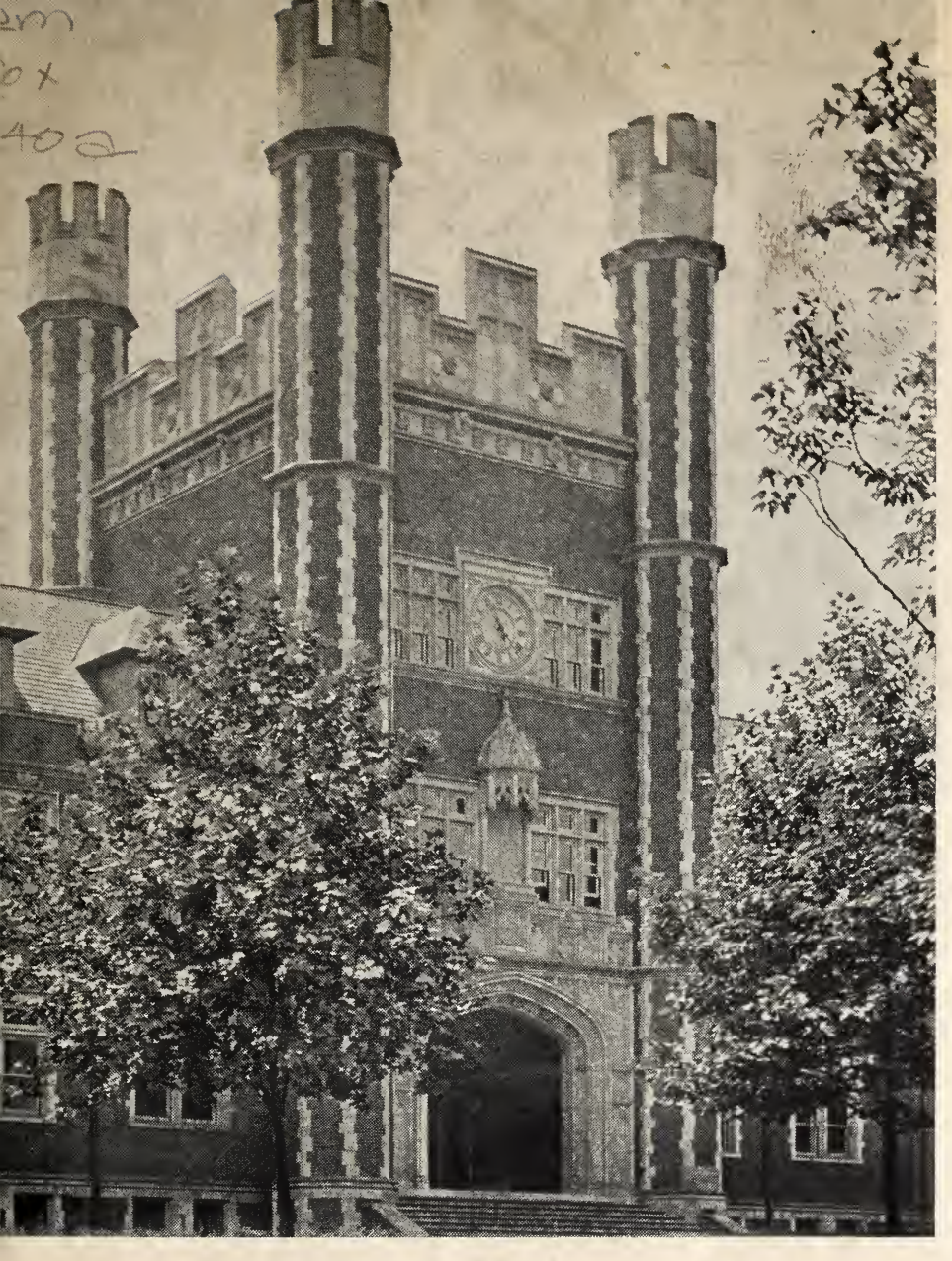


HERRON HALL

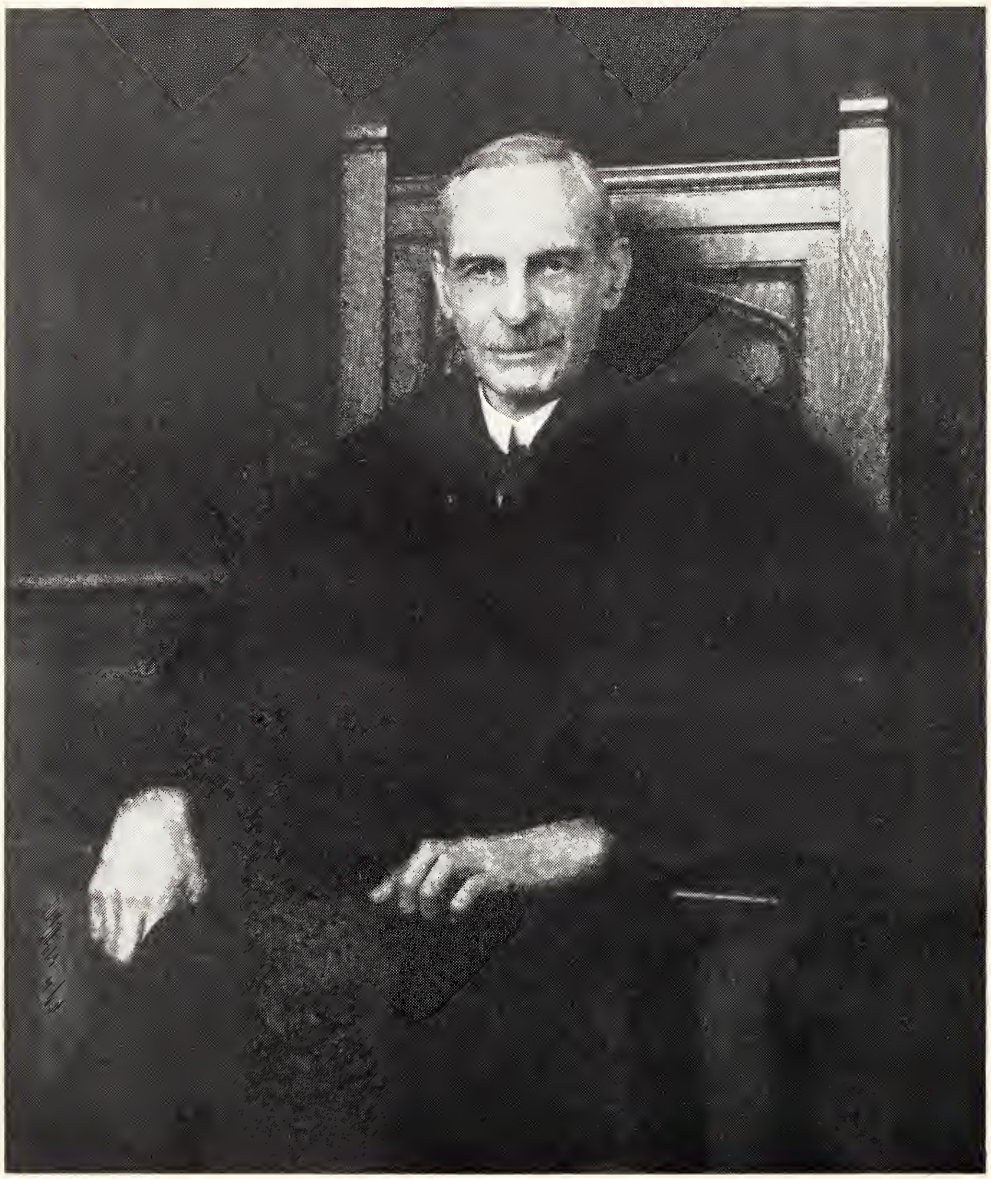
FEBRUARY

1943

Western Theological Seminary

Pittsburgh, Pa.

Western Towers



The Reverend James A. Kelso, Ph.D., D.D., LL.D., Litt. D.
President

Dr. Kelso is distinguished as the Dean of all Seminary Presidents in the Presbyterian Church. He has given his entire adult life to the Western Seminary. Throughout, he has stood for a scholarly education of ministers and a spirit of free enquiry into theological questions. We salute him!

Western Towers . . .

Published by the Alumni of
The Western Theological Seminary, Pittsburgh, Pa.
William F. Orr, Editor Clair B. Gahagen, Associate Editor

Volume 1 FEBRUARY, 1943 Number 2

THE SEMINARY IN WAR TIME

David E. Culley

The Seminary did not find it necessary after Pearl Harbor to follow the colleges in adopting an accelerated program for 1941-42, nor is such a step now deemed advisable. Education does not consist merely in following certain courses of study during a prescribed period of time, passing examinations thereon, and then receiving a diploma of graduation. More essentially it is a process of development in which the time element plays a significant role. The growth of personality and character, and the maturing of the thinking processes constitute the meaningful phases of the vital experience to which we attach the term education. The acquisition of knowledge is an important aspect of the great experiment of living, but vastly more beneficial is that exceedingly subtle process operating in training which contributes so markedly to the making of the man. That process can not be accelerated merely by shortening the period or program of study whether in college or professional school. War is immensely harmful and the accelerated or displaced educational program is not among the least of the disastrous consequences thereof.

Thus far our course has not been outwardly altered by the exigencies of the war save in one particular.

The commencement exercises in May followed the usual pattern, the East Liberty Church having again graciously invited us to use its excellent facilities for such an occasion. An excellent spirit and a fine fellowship contributed much to enhance the value and enjoyable character of the annual event. Another good group of men were sent forth to join the splendid company of Western Alumni serving the Kingdom on the far-flung line of devoted action. The chief speaker of the well attended Alumni dinner was J. Le Roy Dodds of the Class of 1917, now serving as Secretary of the Board of Foreign Missions after many years of splendid activity in India. His address was fittingly adapted to the occasion and well received.

At the commencement exercises proper, held in the main auditorium, the graduating class filed in and took their places ready to receive the final insignia of the Seminary's approval and listen to words of wisdom and counsel adding to the solemn significance of this hour towards which their eyes had been turned through many a year. The commencement address was delivered by the Rev. Henry Sloane Coffin, D.D., the well-known president of Union Theological Seminary in New York City. In his inimical manner Dr. Coffin spoke out of his long and meaningful experience in the service of the Kingdom and one felt, as he listened to his graphic presentation of significant and timely truth, that many a soul and community would receive an uplift and experience a deeper surge of faith if his message could be retained and find echo in the sermons and active ministrations of the many preachers present. It had value for the latter as well as the graduating class.

This is not a happy time for men to be contemplating the Gospel ministry. One is appalled as he looks to the future with some realistic consideration of the church's place in it. What can the church do for a hopeless soul-crushed and despairing humanity? Clearly there never was a

more needy day—a day of opportunity to dispense the very thing that the Gospel alone can offer. Let no man shrink therefore as he sets his face toward the task!

We were happy to welcome the fairly large and promising group of men who appeared in our classrooms for the first time in September. One always looks upon a new class in the Seminary with great hope. But how will the new recruits measure up to the requirements and the unprecedented urgency of the times? Have the present generation of college men had the kind of training that can be counted upon to enable them to meet the unique demands this day will certainly lay upon them? Only time can tell. Three years of Seminary have often been known to transform men, and the seriousness of the mission confronting, them together with the extreme situation that is upon us all today, will call forth every ounce of effort any group of men have to put into their preparation for a kind of ministry that will be different and demand everything and more that a man has to give it.

As stated above the accelerated college schedules have not operated hitherto to alter our program. But January 1943 will see some changes. One-third of the class that will graduate in the spring of 1945 will have to be provided opportunity to do a semester's work over and above the regular curriculum's requirements either by additional hours of classroom activity during the usual Seminary sessions or by continuation courses during the summer. The Faculty is already preparing to carry on through the summer months, offering every facility available to help.

A number of Alumni have entered or are in course of entering the Service as chaplains and some members of the student body are contemplating joining them.

So we at the Seminary are facing war time realistically and are prepared to meet every demand changed conditions put upon us. We are looking to the future in the realization that not only the war time period but more especially after the war the Church will be confronted with a situation that will present a greater genuine challenge to her than ever before in her history. What should she be doing now to meet it? We must think on these things.

ALUMNI ACHIEVEMENTS

Walter L. Brickenridge, '86, is still interested in Western Seminary. He writes "My tithe is about used up, but I gladly send my check for blank dollars. I was 86 last March."

• • •

William L. Barrett, '00, has seen his church triple its membership over a period of twenty years. The Montview Boulevard Church, Denver, Colorado, of which he is pastor, now has 1,561 members.

• • •

Charles A. Clerk, '90, is now in his 80th year, and on June 10 he completed 50 years in the ministry and on August 13, 50 years of marriage.

• • •

J. Shane Nicholls, '92, was instrumental in securing $2,000 for the Seminary, which aid was greatly appreciated.

• • •

John Livingston Lowes, '94, a professor in Harvard University, writes, "My personal debt to the Seminary was to Matthew B. Riddle, one of the two great teachers I ever had, and he has remained irreplaceable."

• • •

Charles O. Bemies, '97, is engaged in the preparation of a book called "Factual Christian Economics."

• • •

Ulysses L. Montgomery, 97, had completed a ministry of 51 years before his death on December 28, 1941.

• • •

Owen S. Fowler, 93, is the pastor of a Federated Church of Fredericksburg, Ohio, composed predominently of Methodists, but his church has contributed financially to the support of Western Seminary.

RELIGION AND THE WAR

The difficulties of the war provide opportunities for thoughtful ministers. Doctrinal and ethical questions perplex sensitive minds. Why doesn't God use his resources to stop the misery and suffering of this conflict? Is God a God of Love after all? Then what is a Christian's duty? How far should he participate in this struggle? What objective is to be obtained by war is least offensive to the Christian way of life? What kind of world arrangement can we hope and work for after it is over?

The minister who confronts these difficulties will find excellent opportunities. A thoughtful examination of the issues raised will open up the entire scope of the Christian Faith and Christian Life. There is no better way of proclaiming the gospel than by bringing it to bear upon the perplexities that baffle the minds of people today.

Of course the chaplaincy affords a golden opportunity to pastors of the right mould. A wide parish of young men is open for development. Concurrent testimony seems to indicate that the office in this war is protected from side issues and devoted to true religious work. No better way of reestablishing contact between our churches and America's young men could be devised than the work of fine young ministers in the armed services.

Equally important is the service of a minister at home. People will need consolation as the casualty lists mount. If we are aware of contemporary moods, we may be able to thrust in a wedge that will open a door for great religious awakening. The gospel of sin and forgiveness can be powerfully implemented by obtrusive facts of our life.

The questions of race relations can be effectively considered in light of the world situation. No better time could be found in which to raise the whole problem of relations with the Jews. The war with Japan is forcing the color problem upon us as we are depending more and more upon the aid of our allies in China. Perhaps also ministers should take the opportunity

(*Continued on page 6*)

ALUMNI ACHIEVEMENTS

Homer G. McMillen, '10, pastor at Kenton, Ohio, was elected Moderator of the Synod of Ohio.

• • •

Thomas C. Pears, Jr., '10, gave a series of addresses at the Synod of Kentucky, at Frankfort, Kentucky on October 20, 21, and 22.

• • •

Dr. W. G. Felmeth, '11, made a most welcome visit to the Seminary this Fall to instruct the students on matters pertaining to the work of the Church. His instruction was able and interesting. Dr. Felmeth recently celebrated the 25th anniversary of his marriage.

• • •

O. Scott McFarland, '13, is pastor of the First Church, Santa Ana, California. He was able to burn its mortgage of $35,000 on November 17, 1942.

• • •

Edward Burns Shaw, '13, was installed as pastor of the Northminster Presbyterian Church of Philadelphia on September 29, 1942.

• • •

Leroy C. Hensel, '14, has been engaged in a campaign for debt reduction and has removed $17,000 from his church indebtedness.

• • •

George H. Shea, '14, pastor of the Middle Octorora Church, Quarrytown, Pa., was elected Moderator of the Synod of Pennsylvania.

• • •

J. B. Bisceglias, '18, is the Superintendent of the Italian Institute of Central Church, Kansas City, Missouri, a very busy and influential Institute.

• • •

Lloyd D. Homer, '27, was recently elected Moderator of the Presbytery of St. Louis and is Chairman of the Committee of Christian Education.

(*Continued from page 5*)

now of considering the relation between Christianity and communism, since emotional intensities are not so bitter, and people are willing to consider great social questions dispassionately.

As never before, the course of events seems to indicate the need for an ecumenical church. The churches have been more conscious than they have in the the past of their community of life with Christians everywhere. Their declarations on war have been guarded by the desire not to be cut off from the Church Universal. People probably can be led to take a new and deep interest in the Foreign Mission movement in light of recent dramatic experiences of missionaries in the Far East. The separated churches seem to face a "dead end" in world life from which they can only return to a thoroughfare by becoming the Church of Christ in the World.

A courageous ministry is confronted by a theatre in which God's denouement can perhaps be brought to a conclusion. God's Spirit is certainly brooding over the face of the deep. We should seek to be instruments through whom He may advance His purpose by bringing the order of the Kingdom out of the chaos of sin and misery now darkening the hearts of men.

A NEW BOOK BY PROFESSOR BOWMAN

The Westminster Press of Philadelphia intends to publish a book, "The Intention of Jesus" on April 1. The author of the book is our Professor of New Testament, Dr. John W. Bowman. He says that though the book will not be published on Friday, he is afraid that April 1st is not too auspicious a date; however that may be, the book will be important and significant. The length will be about three hundred pages and cost $2.50. Dr. Bowman endeavors to treat the more radical positions relative to the Person and Work of Jesus which have appeared in the backwash of the Ritschlian and Mythical movements. At the same time the author attempts a constructive statement of the principal items of our Lord's career on earth. Dr. Walter Marshall Horton of Oberlin College will write the foreword.

ALUMNI ACHIEVEMENTS

Robert L. Deiffenbacher, '29, is Secretary for the National Association of Manufacturers. He has been interested in fostering meetings between industry and clergymen for the development of mutual understanding. On May 28, 1942 he delivered the commencement address at Missouri Valley College and received the D.D. degree.

• • •

James R. Henry, '30, was recently installed at Wellsburg, W. Va. to succeed Warren K. Martin, '37, who has recently moved to Rockwell City, Iowa.

• • •

William Howard Ryall, '30. of the Lemington Avenue Church, Pittsburgh, married Miss Eva Miller of New Castle, Pa., on November 21.

• • •

Robert K. Fogal, '31, is the new Stated Clerk of Washington Presbytery.

• • •

Boyd G. Cubbage, '34, was installed as pastor of the First Church of East Palestine, Ohio on September 23, 1942. During his ministry in Alaska, Fairbanks Church became self-supporting, its membership was doubled, and a building program of $15,000 was executed.

• • •

Yoder P. Leith, '34, now a chaplain in the Army of the United States, was married to Miss Virginia Anne Mason, November 5, 1942.

• • •

N. Harry Champlin, '35, recently became pastor of the Church at Fairbanks, Alaska.

• • •

Edward I. George, '36, was Moderator of the Presbytery of Champlain. Mr. George is pastor of the Federated Church, Constable, New York.

THE CLASS OF 1942

Two members of this class, Mr. Marcus J. Priester and Mr. James A. Walther, took examinations conducted by the Board of Christian Education for the Muchmore Fellowship. Seniors of all the seminaries of our church were invited to participate in this competition. Both men were ranked among the first five competitors, and Mr. Walther tied for first place.

Thirteen of the class are located in churches, mostly around Pittsburgh. Mr. William M. Allman is supplying the Westfield Church at Mahoningtown, Pa., from which the pastor, Rev. Edwin A. Shoemaker, '35, has gone as a chaplain in the Navy. Mr. Arnold M. Beggs is the pastor of the Hays Methodist Church, Hays, Pa. Mr. M. Edwards Breed, a grandson of Dr. Breed formerly of the Western Seminary Faculty, is serving the Versailles and Hopewell Churches, Versailles, Mo. Mr. Walter B. Hill occupies the pulpits of the Plains and Crestview Churches, Callery, Pa. Mr. Cressey J. E. Hunt has been installed as pastor of the First Presbyterian Church, South Wales, N. Y. Mr. J. Davis Illingworth is the pastor of the Petersburg Church, Petersburg, Ohio. Mr. S. Kenneth Johnson is the pastor of the First Church of Monessen, Pa. Mr. Eugene D. Kelly is occupying the Trafford Church, Trafford, Pa. during the absence of the pastor, Rev. William H. Kadel, '38, a chaplain in the U. S. Army. Mr. Edgar F. Lawrence is the pastor of the Blackadore Ave. Church, Pittsburgh, Pa. Mr. Harold Leroy Merchant, of the Homeworth Church, Homeworth, Ohio. Mr. Virgil Phillip Moccia, of the Cokeburg and Ellsworth Churches, Ellsworth, Pa. Mr. Marcus J. Priester is serving the College Hill Church, Beaver Falls, Pa., in the absence of the pastor, Rev. Boice Atwell, '30, who is a chaplain in the army. Mr. Kenneth P. Rutter is the minister of the West Elizabeth and the Elrama Methodist Churches. Mr. James A. Walther is the assistant minister at the Concord Church of Pittsburgh, Pa. Mr. Fairbanks Hill is employed at the Kay Boys Club of Pittsburgh, Pa.

What these men think of the Seminary

(*Continued on page* 8)

ALUMNI ACHIEVEMENTS

Gerald Palmer, '36, has recently moved to Falls Creek, Pa.

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Robert F. Paxton, Jr., '36, has recently accepted a call to Fleming Memorial Church, Fairmont, W. Va.

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David H. Crawford, '40, has conducted work for two and one-half years at Cordova, Alaska. A news item from Yukon Presbytery states that he occupies one of Alaska's most difficult pastorates.

• • •

Wilson E. Spencer, '40, was elected in November, 1942 as Moderator of Wooster Presbytery.

• • •

James A. Thomas, '40, is Executive Secretary of the Ohio Christian Education Union.

• • •

John Paul Baker, '91, was recently installed pastor of the Manchester Presbyterian Church of Pittsburgh.

• • •

Kenneth W. Hicks, '41, recently married Miss Eleanor Elds, who was a member of the Staff at the Seminary.

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Alumni of Western:

Will you tell us frankly something of your achievements? The exact date of our next issue has not been determined but send your story now to "Editor of Western Towers," Western Theological Seminary, 731 Ridge Avenue, N. S., Pittsburgh, Pa.

(*Continued from page 7*)

may be gathered from the following quotations. "The Seminary has been of great help to me, and I am happy to have attended it." "I count these three years as the most profitable, thought-forming and life-shaping of all my years in school." "I estimate the W. T. S. as the best there is.—The faculty the very best, and the students have real fellowship." "Western has done much to broaden my outlook." "This Seminary is a school I feared to come to, and now I don't see how I can leave it." "As a Methodist, I can say in all sincerity that I have found here the most commendable academic basis for an effective ministry." "I have come to appreciate the viewpoint of the Seminary, and especially its up-to-date teaching about the Scripture." "There is no place like the Western Seminary for building a sure foundation under competent leadership for the great task of the ministry in the Church of Jesus Christ." "The Western Theological Seminary has been for me an experience of intellectual and religious rehabilitation. I have reconsidered my faith and established it, knowing now what I believe, and why I believe as I do. The Seminary has also been a fellowship which is not found elsewhere. I have enjoyed and profited by the companionship of the dormitory and the classroom, and the friendship of the professors. The Seminary has given me a sound and thorough curriculum under the able direction of the professors, instilling a scholarly attitude, so that, wherever I go, I shall never cease to study."

If the appreciation of its students is any test of the effectiveness of a school, these remarks speak well of the impact of the Seminary on their minds.

THE SUMMER SCHOOL OF RELIGION

During June of last summer, an enterprise was conducted at the Seminary so unique that it received a write-up in Time Magazine. Many institutions have summer schools, and others have summer conferences, but none, at least within our knowledge, have had anything like the Summer School of Religion held at Western Seminary.

The fecund mind of Dr. Hugh Thomson Kerr conceived the idea of the school. A fund provided by members of his church furnished its support. Invitations were extended to ministers of the State of Pennsylvania, selected by the committee, to attend the school with all expenses paid. Over a hundred men accepted the invitations and participated in the benefits.

The faculty was composed of Dr. John W. Bowman, Dr. Hugh Thomson Kerr, Jr., Dr. Harris E. Kirk, Dr. Arnold H. Lowe, Dr. Robert E. Speer, and Dr. H. S. Leiper. The response of the men was enthusiastic, and everyone desired a repetition of the experience for the coming year.

MINISTERIAL NECROLOGY

Charles A. Bierkamper, Class of 1901, died at Northport, Washington, October 13, 1942. He had been an ordained minister for forty-one years and was pastor of the church at Northport, Washington at the time of his death.

• • •

Bertram H. Conley, died on July 3, 1942 at Evans City, Pennsylvania. He was a member of the Class of 1910.

• • •

Donald C. McLeod died October 27 at Wilmington, Delaware. He was a former pastor of the First Presbyterian Church, Washington, D. C., of which both William Jennings Bryan and Woodrow Wilson were members. He graduated from Western Seminary in the Class of 1898.

• • •

Rev. Thomas Pliny Potts died at Fort Wayne, Indiana September 5, 1942. He graduated in the Class of 1894 and had worked in the ministry for more than fifty years as a Pastor and Bible Teacher.

• • •

John C. Strubel of the Class of 1905, died on September 29, 1942 at Leetonia, Ohio.

NEW BOOKS

The Seminary library is glad to announce a list of nearly 250 volumes which have been added to the library.

The library is essentially theological, though it includes much not to be strictly defined by the term.

The services of the library are extended to all through its circulating and reference departments. Books are loaned by mail to persons living at a distance from Pittsburgh, the borrower paying the postage and insurance to and from the library.

The library is open on week days to all ministers and others, without restriction of creed, subject to the same rules as apply to students. Hours are from 9 to 5; Saturdays from 9 to 12. Closed during August.

WESTERN THEOLOGICAL SEMINARY LIBRARY
RECENT ADDITIONS

Barnett, A. E.	**Paul Becomes a Literary Influence** (1941)
Beaven, A. W.	**The Local Church** (1937)
Bevan, E. R.	**Later Greek Religion** (1927)
Bevan, E. R.	**Sibyls and Seers** (1928)
Spencer, F. A.	**The New Testament of Our Lord and Saviour** (1941)
Legg, S. C. E.	**Novum Testamentum Graece** (Matthew, Mark) (1935-40)
Blackwood, A. W.	**The Funeral** (1942)
Bragers, A. P.	**A short Treatise on Gregorian Accompaniment** (1934)
Butterworth, C.	**The Literary Lineage of the King James Bible** (1941)
Chadwick, N. K.	**Poetry and Prophecy** (1942)
Chiera, E.	**Joint Expedition with the Iraq Museum** (1934)
Dickie, E. P.	**Revelation and Response** (1938)
Driver, G. R.	**The Assyrian Laws** (1935)
Elliott, H. S.	**Can Religious Education be Christian?** (1941)
Glueck, N.	**The Other Side of the Jordan** (1940)
Goodspeed, E. J.	**A History of Early Christian Literature** (1942)
Graham, W. C.	**Culture and Conscience** (1936)
Harner, N. C.	**The Educational Work of the Church** (1939)
Harris, Z. S.	**Development of the Canaanite Dialects** (1939)
Harris, Z. S.	**A Grammar of the Phoenician Language** (1936)
Hastings, J.	**The Great Texts of the Bible, v. 17** (1914)
Hocking, W. E.	**Thoughts on Death and Life** (1937)
Horton, W. M.	**Contemporary Continental Theology** (1938)
Horton, W. M.	**Contemporary English Theology** (1936)
Hoskyns, E. C.	**The Fourth Gospel** (1942)
Hudson, J. W.	**Old Faiths Perish** (1939)
Huxley, A. L.	**Grey Eminence** (1941)
Jacks, L. P.	**The Confession of an Octogenarian** (1942)
Jackson, G. P.	**Spiritual Folk-Songs of Early America** (1937)
Jeans, J. H.	**The New Background of Science** (1934)
Jones, P. C.	**The Church School Superintendent** (1939)
Kerr, H. T.	**After He Had Risen** (1934)
Kerr, H. T.	**Preaching in the Early Church** (1942)
King, B.	**The Conquest of Fear** (1941)
Knappen, M. M.	**Tudor Puritanism** (1939)
Knowles, D.	**The Monastic Order in England** (1941)
Kosmala, H.	**The Jew in the Christian World** (1942)

Matthews, W. R.	The Christian Faith (1936)
Micklem, N.	The Creed of a Christian (1940)
Moffatt, J.	The First Five Centuries of the Church (1938)
Murray, J. A. H.	The Shorter Oxford English Dictionary (1939)
Ogg, G.	The Chronology of the Public Ministry of Jesus (1940)
Olmstead, A. T.	Jesus in the Light of History (1942)
Quiller-Couch	The Oxford Book of English Verse (1939)
Higham, T. F.	The Oxford Book of Greek Verse (1938)
Percy, E. S. C.	John Knox (1937)
Piper, O. A.	The Christian Interpretation of Sex (1941)
Rattenbury, J .	The Evangelical Doctrines of C. Wesley's Hymns (1942)
Redlich, E. B.	An Introduction to the Fourth Gospel (1939)
Ross, W. D.	Foundations of Ethics (1939)
Rostovtzeff, M.	The Social and Economic History of the Hellenistic World (1941)
Schilpp, P. A.	Kant's Pre-Critical Ethics (1938)
Schmidt, W.	Primitive Revelation (1939)
Scholes, P. A.	The Puritans and Music (1934)
Scott, C. A. A.	Romanism and the Gospel (1937)
Smith, C. H.	The Story of the Mennonites (1941)
Baker, A. G.	A Short History of Christianity (1940)
Baldwin, M. W.	The Medieval Papacy in action (1940)
Balmforth, H.	An Introduction to Pastoral Theoloσν (1937)
Barnes, H. E.	Society in Transition (1941)
Elliott, H. S.	Solving Personal Problems (1936)
Maritain, J.	The Living Thoughts of Saint Paul (1942)
Mould, E. W. K.	The World-View of Jesus (1941)
Park, J. E.	The Miracle of Preaching (1936)
Peirce, C. S. S.	The Philosophy of Peirce (1940)
Pilcher, C. V.	The Hereafter in Jewish and Christian Thought (1940)
Riley, W.	American Thought from Puritanism to Pragmatism (1941)
Rogers, C. F.	The Fear of Hell (1939)
Roll, E.	A History of Economic Thought (1942)
Roth, C.	The Jewish Contribution to Civilization (1940)
Scott, E. F.	The Book of Revelation (1940)
Scudder, D. L.	Tennant's Philosophical Theology (1940)
Sharpe, D. R.	Walter Rauschenbusch (1942)
Smyth, C.	The Art of Preaching (1940)
Wilder, A. N.	Eschatology and Ethics in the Teaching of Jesus (1939)
Aubrey, E. E.	Present Theological Tendencies (1936)
Boisen, A. T.	The Exploration of the Inner World (1936))
Bridges, H. J.	Humanity on Trial (1941)
Feibleman, J.	Christianity, Communism and Ideal Society (1937)
Fisher, W. A.	Ye Olde New-England Psalm-Tunes (1930)
Galpin, F. W.	The Music of the Sumerians (1937)
Graeber, I.	Jews in a Gentile World (1942)
Guerard, A. L.	The France of Tomorrow (1942)
Jones, R. M.	The Flowering of Mysticism (1940)
Kenyon, F. G.	Our Bible and the Ancient Manuscripts (1941)
Kerr, H. T.	Children's Everyland Story-Sermons (1937)
Klein, F.	The Doctrine of the Trinity (1940)
Knudson, A. C.	The Prophetic Movement in Israel (1921)
Latourette, K. S.	Anno Domini (1940)
Leach, W. H.	The Making of the Minister (1938)
Lebreton, J.	History of the Dogma of the Trinity (1939)

Lee, U.	John Wesley and Modern Religion (1936)
Ligon, E. M.	The Psychology of Christian Personality (1941)
Lindstrom, D. E.	The Church in Rural Life (1939)
Lortz, J.	History of the Church (1938-39)
Macfarland, C.	Current Religious Thought (1941)
Macgregor, G. H.	Jew and Greek; Tutors unto Christ (1936)
McKinney, H. D.	Music in History (1940)
Maritain, J.	Ransoming the Time (1941)
Miller, R. C.	What We Can Believe (1941)
Moffatt, J.	Jesus Christ the Same (1940)
Santayana, G.	Realms of Being (1942)
Schenck, L. B.	The Presbyterian Doctrine of Children in the Covenant (1940)
Albright, W. F.	Archaeology and the Religion of Israel (1942)
Bade, W. F.	A Manual of Excavation in the Near East (1934)
Barnes, W. H.	The Contemporary American Organ (1937)
Brandt, R .B.	The Philosophy of Schleiermacher (1941)
Bready, J. W.	England: Before and After Wesley (1938)
Browne, L.	Something Went Wrong (1942)
Buchanan, A. M.	Folk Hymns of America (1938)
Buttrick, G. A.	Preaching in These Times (1940)
Curtiss, J. S.	An Appraisal of the Protocols of Zion (1942)
Emerson, R. W.	Young Emerson Speaks (1938)
Farber, M.	Philosophical Essays in Memory of Husserl (1940)
Morris, C. W.	Paths of Life (1942)
Osgood, C. G.	Poetry as a Means of Grace (1941)
Potocek, C. J.	Saints Cyril and Methodius (1941)
Robinson, B. W.	Jesus in Action (1942)
Robinson, W. J.	Birth Control (1932)
Schilpp, P. A.	The Philosophy of Alfred North Whitehead (1941)
Sheldon, W. H.	Psychology and the Promethean Will (1936)
Sherrill, L. J.	Family and Church (1937)
Smith, H. S.	Faith and Nurture (1941)
Smith, W. E .	Christianity and the Trinitarian Doctrine (1936)
Spinka, M.	John Huss and the Czech Reform (1941)
Steindorff, G.	When Egypt Ruled the East (1942)
Tigner, H. S.	Our Prodigal Son Culture (1940)
Toth, T.	Life Everlasting (1941)
Werfel, F. V.	Hearken Unto the Voice (1938)
Wickenden, A. C.	Youth Looks at Religion (1939)
Anshen, R. N.	Science and Man (1942)
Berkhof, L.	Reformed Dogmatics (1941)
Borton, Hugh	Japan Since 1931 (1940)
Chiera, E.	They Wrote on Clay (1938)
Greenwood, W. O.	Biology and Christian Belief (1939)
Headlam, A. C.	Christian Theology (1934)
Jones, R. M.	Spirit in Man (1941)
Kierkegaard, S.	Fear and Trembling (1941)
Kierkegaard, S.	Kierkegaard's Concluding Unscientific Postscript (1941)
Kierkegaard, S.	Stages of Life's Way (1940)
Kierkegaard, S.	Thoughts on Crucial Situations in Human Life (1941)
Kierkegaard, S.	Training in Christianity (1941)
Kohn, Hans,	World Order in Historical Perspective (1942)
Mayer, J.	Never to Die (1938)
Maynard, T.	The Odyssey of Francis Savier (1936)
Stribling, T. S.	These Bars of Flesh (1938)
Berkhof, L.	Reformed Dogmatics (1941)
Boas, F.	General Anthropology (1938)

Dostoevsky, F. M.	The Brothers Karamazov (1942)
Dostoevsky, F. M.	Crime and Punishment (1938)
Grey, R. M.	I, Yahweh (1937)
Jastrow, J.	The Story of Human Error (1936)
Kenyon, F. G.	The Bible and Archaeology (1940)
Keyserling, H. A.	Immortality (1938)
Komroff, M.	In the Years of Our Lord (1942)
Moore, T. V.	Principles of Ethics (1937)
Richardson, C. C.	The Church Through the Centuries (1938)
Dulles, F. R.	America in the Pacific (1938)
Willoughby, H. R.	The Elizabeth Day McCormick Apocalypse (1940)
McAfee, C. B.	The Ruling Elder (1942)
Hamm, Mrs. A. C.	Choral Speaking Technique (1941)
Barton, G. A.	Archaeology and the Bible (1937)
Bewkes, E. G.	Experience, Reason and Faith (1940)
	Dictionary of American History in 6 Volumes (1942)
Drury, C. M.	Marcus Whitman (1937)
	Encyclopedia of the Social Sciences 8 Volumes (1937)
Forman, H. J.	The Story of Prophecy in the life of Mankind (1936)
Gordon, C. H.	The Living Past (1941)
Kierkegaard, S.	The Journals of Soren Kierkegaard (1938)
Lehmann, Paul	Forgiveness (1940)
Speers, T. C.	The Power of the Commonplace (1933)
Smith, T. V.	From Descartes to Kant (1940)
Stewart, J. A.	Consistent Christianity vs Its Enemies (1940)
Wilder, A. N.	The Spiritual Aspects of the New Poetry (1940)
Young, R.	Analytical Concordance to the Bible (rev. ed.)
Allen, R.	The Spontaneous Expansion of the Church (1927)
Anderson, L. F.	God and the Cosmic Order (1939)
Athearn, W. S.	An Adventure in Religious Education (1930)
Athearn, W. S.	The Minister and the Teacher (1932)
B., J. C.	Travels in New France (1941)
Barber, A.	A Church of the Ejectment (1912)
Boodin, J. E.	God and Creation (1934)
Bowie, W. R.	The Children's Year (1916)
Bultmann, D.	Die Geschichte der Synoptischen Tradition (1931)
Craig, N. B.	The History of Pittsburgh (1851)
D'Arcy, C. F.	Providence and the World-Order (1932)
Findley, W.	History of the Insurrection (1796)
Fortune, A. W.	Thinking Things Through with E. E. Snoddy (1940)
Foster, A. K.	We Can Still Believe in God (1936)
Grime, W.	Modern Methods in the Church School (1934)
Grobel, K.	Formgeschichte und Synoptische Quellenanalyse (1937)
Hammond, W. E.	The Dilemma of Protestantism (1929)
Harrell, C. J.	Walking with God (1928)
Harris, I.	Harris' Pittsburgh Directory for 1837 (1837)
Hassam, A.	Arabic Self-Taught (1915)
Heim, K.	The Church of Christ and the Problems of the Day (1935)
Howison, G. H.	George Holmes Howison (1934)
Lewis, J.	The Windows of the Soul (1934)
Mather, F. J.	Concerning Beauty (1935)
Moran, H. A.	Makers of America (1936)
Oesterley, W.	The Gospel Parables in the Light of Their Jewish Background (1938)
Otto, R.	The Original Gita (1939)
Polhamus, W. R.	The Unveiling of Jesus Christ (1936)
Allison, W. L.	One Hundred Years of Christian Work (1936)

Bennett, R. P.	**What I Tell My Junior Congregation** (1912)
Boettner, L.	**The Atonement** (1941)
Brittain, Vera	**England's Hour** (1941)
Budge, E. A. W.	**The Book of the Dead** (1899)
Byas, Hugh	**The Japanese Enemy** (1942)
Cabot, R. C.	**Christianity and Sex** (1939)
Danforth, W. H.	**I Dare You!** (1941)
Fox, H. W.	**The Child's Approach to Religion** (1929)
Hooke, S. H.	**The New Testament in Basic English** (1941)
Hutchison, J. A.	**We are Not Divided** (1941)
Huxley, L.	**Life and Letters of T. H. Huxley** (1900)
Kerr, H. T.	**The Challenge of Jesus** (1939)
Lowrie, W.	**Kierkegaard** (1938)
Matsuo, K.	**How Japan Plans to Win** (1942)
Meissner, B.	**Assyrisch-Babylonische Chrestomathie** (1895)
Montgomery, J.	**Christian Parenthood in a Changing World** (1933)
Robinson, G. L.	**The Bearing of Archaeology on the Old Testament** (1941)
Schwarz, J. C.	**Religious Leaders of America** (1941)
Schwarzenberger	**The League of Nations and World Order** (1936)
Sloan, A. P.	**Adventures of a White-Collar Man** (1941)
Tweedy, H. H.	**Christian Worship and Praise** (1939)
Watterson, H.	**Marse Henry** (1919)
Wood, L. F.	**Harmony in Marriage** (1941)
Wiser, W. H.	**The Hindu Jajmani System** (1936)
Finkelstein, L.	**The Pharisees** (1940)
Frankfort, H.	**Cylinder Seals** (1939)
Gambrell, M. L.	**Ministerial Training in 18th Century New England** (1937)
Glover, T. R.	**Poets and Puritans** (1915)
Lowes, J. L.	**Essays in Appreciation** (1936)
Marcuse, H.	**Reason and Revolution, Hegel and the Rise of Social Theory** (1941)
Maxwell, W. D.	**An Outline of Christian Worship** (1939)
Meek, T. J.	**Hebrew Origins** (1936)
Mozley, J. K.	**The Beginnings of Christian Theology** (1938)
Richardson, A.	**The Miracle-Stories of the Gospels** (1942)
Rostovtzeff, M.	**Caravan Cities** (1932)
Sabine, G. H.	**A History of Political Theory** (1937)
Schilpp, P. A.	**The Quest for Religious Realism** (1938)
Shaver, E. L.	**The Worker's Conference Manual** (1938)
Spinka, M.	**A History of Christianity in the Balkans** (1933)
Steinmueller, J.	**A Gospel Harmony** (1942)
Willey, B.	**The Eighteenth Century Background** (1941)

THE AUTUMN CONVOCATION

For the past two years, our convocations have attracted very large congregations. Extra seats have been insufficient to accommodate everyone. This fall the address was delivered by Dr. Slosser. The subject of the address promised a discussion of wide interest concerning, as it did, various views about the second coming of Christ held in the Church since early days.

As all students of Dr. Slosser realize, he is a vigorous partisan of the method of appealing to as many senses as possible in dispensing ideas. Drawing graphs, diagrams, tables, and maps, not only of a geographical but of an ideational nature, constitutes one of his hobbies. An adept at this sort of thing is peculiarly

fitted to deal with the temperaments of the premillenarians who employ diagrams and chronological maps with profusion. Dr. Slosser confronts them with table for table, map for map, diagram for diagram. He gave some interesting exhibits this fall. One diagram is a geological clock, depicting the age of the earth, of life, and of man as computed by the consensus of geological opinion. Another depicted the main theological stream in Church History composed by various affluents. Parallel to this are certain sectarian currents harking back to Judaistic literalism and apocalypticism. Both diagrams display the lamentable shallowness of the chiliastic schemes. A third displayed the specimens of erroneous Biblical interpretations that these people have espoused. Dr. Slosser pled for a survey of these questions in historical perspective.

Out of a mass of material assiduously collected from the various sources of Church History time permitted the presentation of only a part. It is to be hoped that wider circulation may be afforded for the facts so patiently extracted by wide digging. One point hammered home with considerable emphasis and power was that premillenarian ideas have no affinity with the views of the apostles, the Ecumenical Councils, the Fathers of the Reformation, the Westminster Confession of Faith, or any accepted standard of any major Church in Christendom. Those supposed Calvinists, who endeavor to assimilate chiliasm with Augustinian Theology, are promoting a marriage that both Calvin and Augustine would have rejected with distaste. Another point was that chiliastic views are irreconcilable with any sort of sober Biblical exegesis or historical survey of Biblical eschatology. His fervent peroration exhorted all present, be they scoffers or accepters of the principal Christian doctrines in their normal form, to recover the zeal and ardor of the early Christians. After all, the most plausible point in favor of the sectarians is provided by their appearance of devotion to a cause. Conviction based upon the contagion of devotional urgency cannot be shaken by scorn or logic, but by a counter-zeal that meets their devotion with better devotion.

ACTIVITIES OF THE FACULTY

Dr. Culley serves as an Air Raid Warden in his Crafton community. One might suppose that a specialist in Semitics would know little else, but Dr. Culley is an accomplished rock gardener and no mean carpenter. He has preached on many occasions this year. When he is not preaching, he conducts the Men's Class at the First Church of Crafton. Just recently he attended the meeting of the Presbyterian Theological Council held at Chicago, on February 10th and 11th, representing the Seminary as Dr. Kelso's emissary.

Dr. Slosser was a Commissioner from the Presbytery of Pittsburgh to the Milwaukee General Assembly last May. In June he led the annual Retreat of the General Eldership of the Church of God at Findlay College, Findlay, Ohio.

At a recent meeting of the Pittsburgh Presbytery, Dr. Slosser addressed the Presbytery on the Proposal about Basic Principles of Union between the Presbyterian and Episcopal Churches. He was on the same platform with Bishop Strider, Bishop of the Protestant Episcopal Diocese of West Virginia to discuss the same theme.

Dr. Bowman has taught in two schools of religion. In one, a Leadership Training School at Wilkinsburg he taught for ten weeks a course on the book of Hebrews. At the Hawthorne Church in Crafton he taught for six weeks on Social Aspects of the Gospel. Your editor heard some of the last and found them excellent. He continues to conduct a College age forum at the Third Church in Pittsburgh on Sunday evenings. During the summer Dr. Bowman lectured in Grove City Summer Bible School. He has also preached in many churches, has helped in installations and ordinations of young men, and has delivered occasional addresses.

Dr. Orr continues to teach a Men's Class at the First Church at Wilkinsburg. Preaching and discussions before Young People's Groups have occurred at intervals. He participated in five Schools of Religion this fall and winter—at Brentwood for eight weeks, at the Hawthorne Avenue Church at Crafton for eight weeks, at Glenshaw for six weeks, at Ben Avon in two schools—one for four weeks and one for five weeks.

Dr. Leo bears a heavy load of teaching and private tutoring. He has preached in many churches and has delivered many addresses. He shows special insight into the European situation and has endeared himself to audiences in all parts of Western Pennsylvania.

Dr. Farmer is doing a splendid work at the University of Pittsburgh as Chaplain of the Heinz Chapel. People hear him eagerly as an eloquent preacher and an unusual teacher of religious truths.

THE FACULTY OF THE WESTERN THEOLOGICAL SEMINARY

PITTSBURGH, PA.

Front row, left to right:—The Reverend William F. Orr, Ph.D., Associate Professor of Systematic Theology; The Reverend David E. Culley. Ph.D., Professor of Hebrew and Old Testament Literature, and Registrar; The Reverend James A. Kelso, Ph.D., D.D., LL.D., Litt.D., President and Professor of Hebrew and Old Testament Literature, The Nathaniel W. Conkling Foundation; The Reverend Gaius Jackson Slosser, Ph.D., F.R. Hist. S., Professor of Ecclesiastical History and History of Doctrine; The Reverend John W. Bowman, Ph.D., Memorial Professor of New Testament Literature and Exegesis.

Back row, left to right:—Earl B. Collins, Mus. B., Instructor in Music; Theodore A. Viehman, A.M., Instructor in Speech Expression; The Reverend Jarvis M. Cotton, Instructor; The Reverend Paul Leo, Lic. Theol., Guest Instructor in New Testament.

WESTERN THEOLOGICAL SEMINARY ALUMNI IN THE SERVICE

We offer our sincerest prayers for these Alumni of The Western Theological Seminary and for their families and loved ones.

We would like to have a complete list of all our alumni serving the armed forces. Up to the present we have been informed of the following men who are Chaplains either in the Army or Navy.

Thomas C. Arthur Class of '41
U. S. Naval Training Station
San Diego, Calif.

R. Boyce Atwell Class of '30

G. Mason Cochran Class of '32
27th General Hospital
Fort Lewis, Wash.

Charles Doudna Class of '31
335th Bomb Gp
Barksdale Field, La.

1st Lt. Ross M. Haverfield Class of '24
S. C. U. 1951
Pittsburgh Replacement Depot
Pittsburgh, Pa.

John M. Jenkins Class of '36
112 Inf. A. P. O. 28
Camp Carrabella, Florida

William H. Kadel Class of '38
339th Regiment Fighter Group
Sarasota A. A. B.
Sarasota, Fla.

Robert C. Knapp Class of '39
844 Avn. Eng. Bn.
March Field, Calif.

Yoder P. Leith Class of '34
338th Infantry Regiment
Camp Shelby, Miss.

M. Rudolph Miller Class of '31
245th Coast Artillery
Fort Hancock, N. J.

Major Walter L. Moser Class of '21
Chanute Field
Rantoul, Illinois

Harold F. Post, U.S.N.R. Class of '24
Naval Air Station
Corpus Christi, Texas

Edwin A. Shoemaker Class of '35
N. O. B., Midway Island

James E. Taylor Class of '38
306th Infantry Regiment
Fort Jackson, S. C.

1st Lt. Arthur G. Walter Class of '31
U. S. Army
Advanced Flying School
Frederick, Oklahoma

James H. Williams Class of '37
San Angelo Army Air Field
San Angelo, Texas

George Wright Class of '37

EXCERPTS FROM ONE CHAPLAIN'S LETTER

"I have been delighted to discover that a chaplain can do pretty much what he pleases as long as he seems to be "on the ball."

"I am assigned to a Regiment of 3,800 men. Two other chaplains and I cover this group. One is a Catholic and the other a United Presbyterian. The latter holds the rank of "Regimental Chaplain" and does the general mapping out of the work. Each of us spends a full day every week at the hospital, visiting each man from our Regiment who happens to be there. The hospital is a huge, sprawled out, series of one story buildings all connected by enclosed corridors. In all, there are five miles of corridors. So hospital day involves quite a hike! The men seem to appreciate the visits immensely. I think this is one of the most effective phases of our work."

"During the rest of the week I am occupied very much as I would be in a regular parish. I spend the mornings and afternoons in the office or at various conferences and committee meetings, also working on my sermons. The Army assigns me a corporal who is a good stenographer and secretary. The one I have is a fine young fellow from Kansas. He also plays the organ for the Sunday Services. In the late afternoons and evenings I get out among the men in their hutments. I do a great deal of consultation work, helping the men with their personal problems, cooperating with the Red Cross to adjust conditions at home, etc. If my Regiment is at all typical of the Army as a whole I should say that the chaplains receive a hearty and cordial welcome in all circles of the service—from the Colonels down to the new recruits."

—*Yoder P. Leith.*

We understand that there is still a great need for chaplains in the Army and the Navy. A man who can meet the requirements faces a remarkable opportunity for service among America's young men. Dr. William Pugh, our Stated Clerk is able to furnish information to any one interested.

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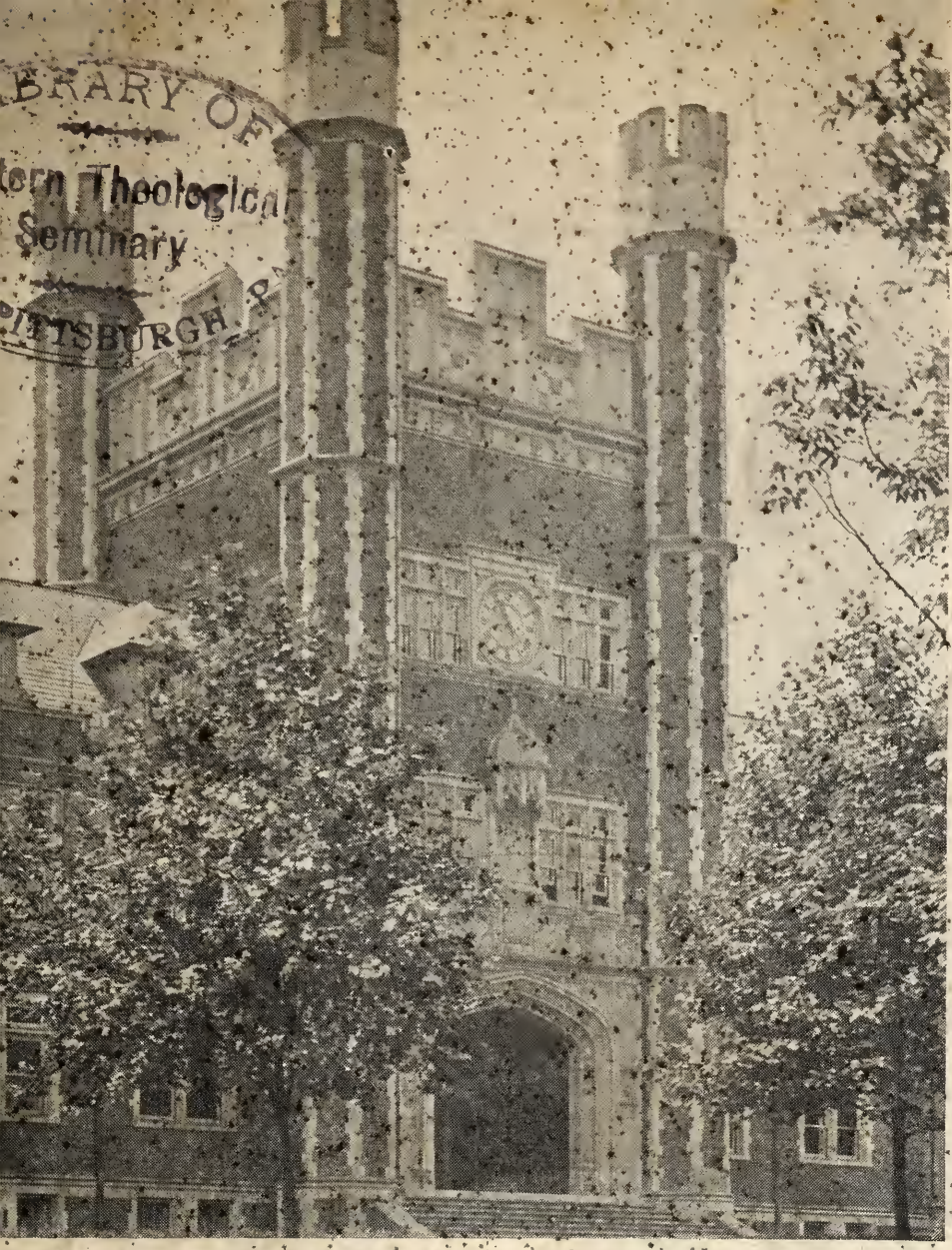
Seminary
PITTSBURGH, P



HERRON HALL

MAY
1944

Western Theological Seminary
Pittsburgh, Pa.

Western Towers

The Reverend Henry Alexander Riddle, D.D., L.L.D.
Our New President

Announcement is hereby made to all Western Alumni
of the
Inauguration of the Reverend Henry Alexander Riddle, D.D., L.L.D.
as
President of The Western Theological Seminary
in the
East Liberty Presbyterian Church, Pittsburgh, Pennsylvania
May the eighteenth, nineteen hundred and forty-four

Western Towers

Published by the Alumni of
The Western Theological Seminary, Pittsburgh, Pa.
William F. Orr — Editors — John W. Bowman
Clair B. Gahagen, Managing Editor

Volume 11 MAY, 1944 Number 1

THE PRESIDENT'S MESSAGE

To my Fellow-Alumni:

First of all I wish to express to you my sincere and deep appreciation for the many manifestations of loyalty and support. Many times in recent weeks I have found myself making my own the words of the Apostle Paul to his Philippian friends, "I thank my God upon all my remembrance of you—for your fellowship in the furtherance of the Gospel." The loyalty of Western Alumni is recognized throughout the whole church. It is heartening to those of us who are working at 731 Ridge Avenue to know that we can count on the continuance and increase of this loyalty as we move forward in these tragic, tangled times.

I want you to know that the loyalty and devotion of our faculty and student body are worthy of Western's great tradition and of Western's sons.

Western standards of sound and sanctified scholarship are being and shall be maintained. We are doing our level best to keep "the Light of Western" shining.

After thirty-five happy years in the Pastorate I have accepted the call to the Presidency of my old Seminary because it seemed to be the call of God. It is difficult to worthily succeed Dr. Kelso, who has given his entire adult life to Western Seminary and to whom all of us are greatly indebted.

The Seminary has many needs but our primary need is students. I remind you that the Minister is still the most effective agent in discovering and recruiting men for the ministry. Please be on the lookout for the best men and urge them to consider the ministry and Western Seminary. We need your prayers, your support and your best sons.

HENRY A. RIDDLE.

A New President And A New Day At Western

Dean Culley

Every alert educator is aware that for him and his kind a time of vast change is in the offing, or indeed is even now upon him. As he looks abroad he sees a world breaking up. He sees the common clay that mankind is made of being crushed and cast anew into the hopper to be reground and made ready for shaping and forming into something other than it has been hitherto. And he is aware as well that the reshaping falls in good part to him. It is a staggering business this that confronts him, and the inevitable question that arises in his soul must be, "Who is sufficient for these things?"

Then, on the other hand, in other quarters there is an uneasiness that will not down. It is due to something akin to skepticism present in the minds of the rest of us as we, on our part, contemplate the current scene. For we are very naturally troubled when we recall the extent to which science and education have been responsible for the world that we now know — the world that is crumbling and crashing before our very eyes. How far dare we turn over and once more entrust to our educators the frightfully responsible job of reshaping the clay? During the last one-hundred fifty years science and the educators which gloried in it built our present world. We agree that it has been and still is a remarkable world which has thus come into being. History indeed has never before witnessed its life. But it is exactly this world that Science built which is now crumbling and crashing. Why? Almost anyone today can supply the answer. Science built a materialistic structure and religion had no part in it. Early in the process Science attacked the citadel of religion and easily—far too easily—made conquest of it, then moved on to the task it had in hand. And the result lies open before us.

At the present time science is becoming more and more aware of its serious mistake. And religion too is reawakening and has regained or is regaining much of its courage, and so can be expected to resume its responsible share in the colossal program that now confronts us for a new world order. Obviously theology and the theological educator have their place in the program and it is very clear that it must be a large place. With the arresting situation thus pictured in mind we may well ask, What more strategic moment could be envisaged for introducing a new president and inaugurating a new day in Western Seminary's vastly important enterprise?

Of course it is news to no one that Dr. Henry A. Riddle, the new President, is already on the field and has been for some months. But what may not be so apparent to those who are not in such close touch with seminary life and affairs as some of us are, is that a new day is clearly dawning in the institution's history, and in the minds of most of us the two facts are linked together. Of course it is true that in the time ahead all human institutions will undergo change. Humanity cannot pass through the terrible convulsions which the present world is experiencing and remain unaltered. But what, we may ask, is to be the character of the change? Must it be left to chance? For Christian believers the answer must be, "By no means". The character of the change can and must be determined. But will the spiritual forces of the world recognize that this is their day of opportunity as well and that it is an imperative that lies at their door, and see to it that the change, as it takes place, will be in the direction of the Kingdom? Every Christian institution must face the situation realistically, shape its course intelligently, and above all with the kind of faith that is the rightful heritage of the Church. Such, as nearly as I can evaluate it, is the program just now beginning to take shape at Western Seminary. Dr. Riddle is at the helm. He has no illu-

sions as to the enormity of his task. But he is attacking it with vigor, with devotion and with the humble confidence that not he alone but an invisible hand is shaping the course and determining the end to be attained. And this spirit and this confidence are more and more manifestly pervading the life of the institution.

At such a time it is cause for gratification likewise to observe a changing attitude toward the seminaries developing in the Church. The change is revealed in particular in the work of the Special Committee on Theological Education appointed by the General Assembly. The splendid work of this Committee and the program suggested by it constitute, in good part, a charter for the new day. And the greater unity of effort of all the seminaries displayed in the labors of the New Council of the Seminaries, established by mandate of the Assembly, gives much promise towards a wise direction of the course charted by the Special Committee. Clearly it is a significant time for a new president to inaugurate his term of service.

And Western was exceedingly fortunate that she had a man within her own family group to whom she could turn when the need arose as Dr. Kelso approached the time for retirement. Dr. Riddle, in a real sense, has always belonged to Western. As in the case of Jeremiah's ministry, there was nothing he could do about it for the matter was settled before he was born. The ties that have bound him to seminary history were fixed when the institution was established and have remained close ever since. As is well known, the family of which he is a worthy member has been actively engaged in the great work of higher education in Western Pennsylvania from a very early day. Dr. Matthew Brown, Dr. Riddle's great grandfather, was president of Jefferson College from 1822 to 1845 and in addition was a member of the Seminary's first Board of Directors and helped to shape the infant institution and guide her through the formative period of her existence. And perilous indeed were those years in which he served on the Board, as a reading of the seminary history will make clear.

Then the next chapter in family and seminary relationship began in 1836, for in that year Matthew Brown Riddle was born. This event took place in Pittsburgh where his father was, at that time, pastor of the Third Presbyterian Church, already an important factor in the life of the city and then located in the downtown district. The boy, Matthew Brown, early went to Jefferson College in Canonsburg where he received the A. B. degree in 1852, that is to say at the age of sixteen. He was a student at Western 1854-4 and 1855-57. And became Professor of New Testament Exegesis at Western in 1887 where he served until the time of his death in 1916. Dr. Matthew Brown Riddle has generally been conceded to have been Western Seminary's most distinguished professor. Thus it is that a goodly part of the institution's history has already been linked up with Riddle family annals.

And now Dr. Henry A. Riddle becomes Seminary President. He is only the third president that the institution has had in her history. Since during the first seventy-six yeras of her existence she had no president to guide her, difficult as that may seem to Dr. Riddle today, as all his waking hours and perhaps some others seem to be insufficient to rightly keep her on her proper course. But in 1903 the Board of Directors concluded to provide a man to preside over and shape seminary matters and chose Dr. David Gregg, one of America's greatest preachers, to the office. Unfortunately Dr. Gregg became a victim of ill health soon after beginning his new work. And Dr. Kelso succeeded him in 1908.

Dr. Riddle will be formally and officially inaugurated Commencement

evening, May 18th, at the East Liberty Presbyterian Church and all will wish for him and pray that, in spite of the troubled times and the inevitable difficulties ahead he and the Seminary may, by the grace of God, accomplish great things in the new day that for him and the institution is opening.

This Issue Of Western Towers

In this issue of Western Towers the Editors have sought to respond to the request of alumni that occasional Book Reviews by the Faculty be published. We are making such Reviews a main item of interest herein. If this service is appreciated by Western men we shall hope to devote future issues to the same end from time to time.

James P. Shaw ('39) Receives The "Silver Star"

The press has contained numerous articles in recent weeks regarding Red Cross Field Director James P. Shaw, the first Red Cross worker to receive the "Silver Star" in the present war. This decoration is given for gallantry in action.

Director Shaw— a graduate of Western in the class of 1939 — was with the first American troops to land near Licata, Sicily on July 11, 1943. In his capacity of Red Cross worker he succeeded in rescuing American soldiers from a bomb-blasted landing craft and in caring for them while still under the fire of attacking planes. These brief words tell a story of devotion to duty and of love for men of which Western may be justly proud.

Reunion Of Classes

The classes scheduled to hold reunions on Thursday, May 18, are 1894, 1899, 1904, 1909, 1914, 1919, 1924, 1929, 1934, 1939.

Prof. Earl B. Collins
at the
Console of the Chapel Organ.

Professor Collins Resigns

Prof. Earl B. Collins, Mus. B.—instructor in Music at the seminary since the death of the late Dr. Charles N. Boyd in 1937—has resigned from the Staff of the seminary. He has accepted a call as Director of Music in the First Presbyterian Church of East Orange, New Jersey, C. Marshall Muir, D. D. ('25), Pastor. Mr. Collins' departure is viewed with deep regret on the part of Faculty and Students alike. His gracious manner and engaging personality had endeared him to all of us. He performed a signal service for the institution, not alone in the class-room, but in his directing of the Cecilia Choir as well, and his work at the organ was deeply appreciated by those who heard him from week to week. Mrs. Collins also will be greatly missed and her original compositions of Christmas and Easter hymns and carols long remembered.

WESTERN SEMINARY ALUMNI SERVING AS CHAPLAINS

Allender, Byron E. (U.S.N.R.) '28
Archer, Russell C. (Army) '37
Arthur, Thomas C. (U.S.N.R.) '41
Atwell, R. Boice (Army) '30
Bradley, Earl K. (Army) '37
Brown, William Malcolm (Army) '41
Carlson, John E. V. (U.S.N.R.) '43
Cochran, G. Mason (Army) '32
Davison, Clarence E. (U.S.N.R.) '36
Doudna, John Charles (Army) '31
Elder, Newton Carl (Army) '26
Forney, G. Lee (Army) '28
Fruit, Byron S. (Army) '27
Gold, Joseph Miller (Army) '33
Gillespie, James H. (Army) '26
Glunt, Homer G. (U.S.N.R.) '26
Harriman, Robert B. (Army) '39
Haverfield, Ross M. (Army) '24
Husted, Morris L. (Army) '29
Jenkins, John M. (Army) '36
Kadel, William H. (Army) '38
Knapp, Robert C. (Army) '39
Lawrence, Edgar F. Jr. (U.S.N.R.) '42
Leith, Yoder P. (Army) '34
Linaberger, W. A. (Army) '43
Little, John C. (U.S.N.R.) '34, pg '41
Lutz, Harold R. (Army) '37
McCammon, L. Lane (Army) '23
McCandless, Paul C. (Army) '38
McCartney, A. J. (U.S.N.R.) '03
McCracken, K. W. (U.S.N.R.) '38
McGugin, James Paul (Army) '41
Merwin, William S. (Army) '24
Miller, Moore Rudolph (Army) '31
Moser, Walter L. (Army) '21
Peterson, Harry M. (U.S.N.R.) '31pg.
Post. Harold F. (U.S.N.R.) '24
Price, H. A. (Army) '25
Robb, Fred E. (U.S.N.R.) '26
Shaw, James P. (Army) '39
Shoemaker, Edwin A. (U.S.N.R.) '35
Smeltzer, Wallace G. (U.S.N.R.) '32
Smith, Harvey M. (Army) '40
Stewart, Francis G. (Army) '39
Stone, Howard W. (Army) '37
Stuart, John A. (Army) '27
Sweet, L. A. (U.S.N.R.) '32
Taylor, James E. (Army) '38
Teyssier, Emil G. (Army) '39
Townsend, Roy W. (U.S.N.R.) '40
Walter, Arthur C. (Army) '31
Walther, James A. (U.S.N.R.) '42
Williams, James H. (Army) '37
Woodall, William L. (U.S.N.R.) '35
Wright, George A. (U.S.N.R.) '41

In Training

McDivitt, John Kenneth, Jr. '35

Chaplain's School at Harvard

Wilson, George Slight '44
College of William and Mary

(Editor's Note: The War Department does not permit publication of addresses of Chaplains on active duty, though many of these are known to us. The following list includes the names of all Western alumni in the Chaplaincy so far as our present records show. If you know of others, will you kindly communicate such information to us.)

BOOK REVIEWS
BY MEMBERS OF THE FACULTY

The Old Testament and the Critics by J. Coppens. St. Anthony Guild Press, Paterson, New Jersey. 1942.

This book was translated from the French by Edward A. Ryan, S. J. and Edward W. Tribbe. S. J., the author, is professor in the Roman Catholic University at Louvain, Belgium. He may be well-known in learned circles of his own denomination, especially on the Continent of Europe, but this is the first time a book of his has been published in America. In the original French, the volume before us, first put out in 1938, bears a title almost identical with that of the famous work written by the French scholar, Richard Simon, and published in the year 1678. In English Simon's title would read: "A Critical History of the Old Testament". The critical problem of the Old Testament is clearly not of recent origin.

The Jacket of Father Coppens' book quotes the "Clergy Review" as appraising the volume in the following terms: "The work may be strongly recommended to all who teach or study the Old Testament, in particular to those who are embarking for the first time upon the vast sea of Pentateuchal Criticism. For many it will prove to be a lifebelt, a compass and a polestar all in one." For Roman Catholic students this judgment may prove to represent a sound conclusion, but after reading the volume I find myself dissenting from it. I fear that most students, at least as I have known them, would be in need of a lifebelt as a result of a study of the book, rather than otherwise.

In his preface the author tells us that he is here offering a "Survey of the copious literature published on Old Testament criticism" in modern times. And this he does and does well as he sets before us a vast panorama of the literature of every conceivable school of Old Testament interpretation from the days of Eichhorn and earlier down to the date of the publication of the present work. It is indeed a remarkable achievement this, for one picks up the volume and upon reading the preface expects to be conducted on a "survey of the copious literature published on Old Testament Criticism" in modern times. In this indeed he is not disappointed, for beginning with Eichhorn or even with writers of an earlier day Father Coppens brings forth and displays before the reader a vast panoroma representing the literature of every conceivable school of Old Testament interpretation down to the date of publication. In this regard the book has great merit. One desiring to acquaint himself with the results of the Belgian writer seems to have read and become familiar with every piece of relevant material which has been published in French, German, English, Dutch, and Italian during the long period of the critical debate. Obviously the labors lying back of this volume are enormous. Thus it is clear from the outset that the author is in a position to show us plainly what the whole debate is about. But unfortunately that is not what he does. The book is not an exposition or clarification of present day Old Testament research from Eichhorn to the present time, but a case of special pleading. It is an attack in subtle form upon the critical view of the Old Testament which is popularly associated with the name Wellhausen. The Wellhausen school is gone according to Father Coppens, and he is here setting up a monument to mark the place of its demise. Strangely enough one doesn't realize that such is the point of view of the book until he has read almost half of it. On the contrary the first chapter provides an excellent sketch of the history of Criticism and one has the impression through it that the author is quite sympathetic towards the critical view, and the chapter closes with the following statement: "In short", the author affirms, "while stressing once again that all the predictions of Wellhausen have not been verified, it must be admitted that the publications inspired by his methods continue to give the impression that the general lines of his imposing historical edifice are of solid construction." And it is probable that in his classroom Professor Coppens makes use of the same literary analysis of the Pentateuch and draws upon the same critical conclusions relative to other parts of the Old Testament which any modern scholar employs in his instruction. But such point of view finds expression in the first chapter only, elsewhere the Belgian savant declares war upon Wellhausen and his entire school, and uses extravagant terms as he speaks of the "demolishers of the Wellhausen hypothesis"; "the revenge of the conservatives", "the triumph of the anti-Wellhausenists."

Now, of course, we in the Old Testament world have become familiar with this type of literature in the last few years, for frequently we are told that archaeological discoveries and other lines of research since World War I have swept away the whole critical debris, and that scholars who do not recognize this fact simply reveal their failure to keep up with the times. The unfortunate phase attaching to such language is that it is totally misleading. Naturally it can be hoped that the researches of the last thirty years have not all been in vain, and

as a matter of fact, most workers in this great field are well aware that the gains through this period have been enormous. But their contributions have not been simply destructive of what is known as the critical view, quite on the contrary they have added immeasurably to clarify and to put the earlier critical positions on a sounder basis. In many ways this has resulted in modification of some of the minor accents of the critical school and the general tendency has been and is now a wider acceptance of certain more conservative conclusions. For example, in the days of Cneyne and Duhm it was being said that there are no pre-exilic psalms. Naturally such a view is today seen to be altogether untenable, or again the Stade School maintained in its time that we could know next to nothing of the early history of Israel. Adherents of the school admitted it was probably true that Moses was a real character and had lived at sometime or other but they were of the opinion that that was the most that could be said about him. No one doubtless would take such a position today.

Now it is probably true that when the critical school of Old Testament research is mentioned in the present day, most people think particularly of the Pentateuch, and as a matter of fact, it was along the lines of literary analysis that Wellhausen school made its greatest contribution and it can be stated confidently that along these lines the general results have not been greatly altered. Some minor details have naturally been modified, but that certain great documents underlie our present Pentateuch, of this more scholars are convinced today than ever before. And as a matter of fact what Father Coppens has done in this book is simply to exchange one set of critics for another. He will have nothing whatever of Wellhausen and his generation, but for Hermann Gunkel, Hugo Gressmann, and Johannes Hempel, and their disciples his admiration is unbounded. Of course for praising (rather extravagantly) the work of this trio of German savants, I do not find fault with the Belgian professor. The contributions of these able and devoted scholars to our better understanding of the Old Testament have been very extensive and highly gratifying. This is especially true of Gunkel and Gressmann. But the point is that these men are thoroughly critical in their methods and views, and if any one is going to take comfort from Father Coppens' invectives hurled at Wellhausenism I would suggest that he read more closely certain parts of his book. He condemns the "feeling of exuberant triumph conspicuous among certain conservative Protestant writers, especially archaeologists, who exploit the most insignificant discoveries in order to draw from them on the spot confirmation of some Biblical datum, or worse still, proof of some ultra-conservative exegetical thesis. More frequently than not, taking their hopes for realities, they are hasty in their conclusions and betray a woeful lack of critical acumen."

But this review must be brought to a close. It is evident that the book is the work of an able scholar. It should also be said that the book is interesting but unfortunately it is at the same time confusing and often misleading, and one gets the impression that the author would like to carry water on both shoulders. Perhaps that is wise in the world where he lives and works at the present time. I would suggest to Western Alumni that they read the book but that while reading they keep their life belt where they can reach it.

DAVID E. CULLEY.

Religion Faces The World Crisis by Leroy Waterman, Ann Arbor, Michigan, 1943 —George Wahr, Publisher.

Like the prophets of old, ethical and moral leaders in any age are likely to look upon national and world crises today in the light of religion. And doubtless they are right in doing so. It is certainly true, as many have been telling us, that man's supreme problem in our time is moral and we probably will readily agree. But even so, how many of us are seriously considering doing anything about it? Or supposing we were ready to do something, What is there to do? Who has the solution? Most of those who may read this review will agree no doubt that the solution is to be found in religion and, as was to be expected, that is also the answer suggested by Dr. Waterman in the book before us. But naturally not just any religion can be regarded as capable of meeting the demand but the exalted religion which is found recorded within the bounds of the Old and New Testaments. This is Dr. Waterman's solution but this simple statement of it cannot be expected to suffice. There are indeed various phases of religion running even through the scriptures, but the great creative phase is that of prophecy, as of course all will agree.

Prophecy, however, is itself not a unity. On the contrary there are two kinds thereof developing through much of the Old Testament and indeed not ending there but continuing to play an important role in the New Testament as well. And we must learn to distinguish sharply between the two kinds if we would come to know the true genius and the very great character of our religion. The first to manifest itself in Israel was a prophecy of Nationalism. It came to the fore in the days of Samuel and the grave crisis confronting the nation in the wars with the Philistines. Its adherents were known as the "Schools of the prophets", and the movement revealed a twofold aspect for it was both religious and patriotic. The bands or schools operated fre-

quently under the spell of music and often worked themselves into a fine frenzy. In such instances it was the divine spirit which had taken possession of them. And their acts were not their own responsibility. "This in Israel, is sometimes called ecstatic prophecy". It was not confined to the Hebrews in the ancient world as is well known. After the crisis had been met and dealt with the movement continued on and was especially prominent in the time of Ahab and Jehu and its adherents were very jealous for Jehovah, the national deity, but they were sure that the nation was as important to Him as He to the nation.

The first to challenge this conception of the national religion was Amos. For him Jehovah was more concerned to find in Israel evidence of mercy and justice than He was for the continued exitsence of the Nation. And the result of the persistent adherence to this view was the emergence of an ethical prophetism in Israel which has had no parallel in history. Beginning with Amos then there grew up and continued to develop a sharp antagonism in the thought of Israel between the two views. From here on Dr. Waterman discusses the character and achievement of the ethical group, providing us one of the best sketches, though all too brief, of the story of Hebrew prophecy to be found anywhere. It's a thrilling story and when it reaches its climax in the work of the great prophet of the Exile one is rightly impressed with the tremendous character and significance of it. Here especially, Dr. Waterman's treatment of the "Servant" passages offers us some especially fine insights and presents a view of these much debated portions of the Book of Isaiah which strikes me as plausible and convincing.

Here a great section of the prophetic literature of Israel, as is well known, comes to its majority and ethical religion attains unto its highest reaches, and prophetism from that point on begins to decline. With its decline Nationalism is revived and after the temple comes again to stand in its place and the period of disillusionment sets in, the great religion which was at one time too great a thing that it should be confined to one people, hardens into sterile forms and loses its great soul. Thenceforward it has little to offer the world until finally out of its age old chrysalis there bursts new life and a new day begins and One who brought a greater light and a profounder insight into the heart of God and the needs of man than even the prophet of the Suffering Servant had known comes to the fore.

Dr. Waterman does not bring his sketch of ethical religion in the Old Testament to a close at this point but after treating the period from the Exile to the coming of Christ presents us an illuminating discussion of the contribution of the New Testament. Here he says many things which I should like to explore further if space permitted, which it does not.

One regrets upon closing this book that Dr. Waterman has not published more Old Testament studies. Let us hope that he may do so in the future. He is head of the Department of Semitics in the University of Michigan where he has labored since 1915. He has edited and published a number of Assyrian documents and was one of the four scholars who collaborated to provide us with "The Old Testament—An American Translation". Possibly the present volume is but the first fruits of a larger harvest now to be gleaned from the purely Old Testament field. In any case we would welcome further volumes on the high plane represented by this one from his pen.

DAVID E. CULLEY.

A History of the Expansion of Christianity: Vol. IV, The Great Century in Europe and the United States of America; Vol. V, The Great Century in the Americas, Australasia and Africa; Vol. VI, The Great Century in Africa and in Asia, by Harper. Each Vol. $4.00.

Volume VII of this notable series by Professor Kenneth Scott Latourette of Yale University will conclude the work and will set forth the author's conclusions. It is scheduled to appear about a year hence. We note in this issue of "Western Towers," the three volumes listed above. Any extended review is impossible for lack of space.

You have read various reviews of these books as they have appeared. Briefly, Dr. Latourette is furnishing to the world a rewriting of the whole of Church history, with particular emphasis upon missionary or migratory expansion. This means that a minimum of attention is given to the theological and ecclesiastical controversies, and a maximum of stress is placed upon the supreme question as to why Christianity did or did not expand in this or that country or continent in this or that century or era. The title of each volume indicates the sector of Christian expansion under consideration. Each volume ends in an invaluable bibliography and in a comprehensive index, both the marks of scholarly works that have real worth.

We remember with great indebtedness Professor Harlan P. Beach of Yale, Dr. Latourette's predecessor in his chair, to whom these volumes are dedicated. In both of these men Yale University has built up a leading place in the world of Christian scholarship with respect to Church history in which the evangelical catholic missionary passion is given its rightful place, namely, a place of primary importance. These books will certainly take a leading position

in the assigned readings in Seminary courses and in the "must" reading of all thoughtful Christian leaders.

GAIUS SLOSSER.

The History of the Westminster Assembly and Standards, by Gaius Jackson Slosser. 31p. $.75 (paper), $1.00 (cloth). Department of History, Witherspoon Building, Philadelphia.

This book, written in connection with the celebration of the Westminster Tercentenary by the Presbytery of Pittsburgh, has value all out of proportion to its size. It gives first lists of significant events in church history, general, Scottish and English, coming down to the Assembly, which show its main historical relations as well as many pages of narrative could. A section on the membership of the Assembly classifies the divines respecting church polity, the chief occasion of difference among them and describes their scholarship and general standing. There is a plan of the Jerusalem Chamber as occupied by the Assembly and a paragraph on procedure. A "chronological history" outlining the principal acts of the Assembly, the dates of its works and its relations to Parliament and the Scots sets the whole thing before the reader in brief. Here appears the fact that the Confession of Faith was completed rather late in the Assembly's active life, after the great debate on church government. Two especially interesting pages contain a "brief analysis" of the Confession and indicate the important sources of its formulation of doctrine.

The history of the Westminster Standards is presented in a list of the facts of their acceptance in many churches and countries over three hundred years, and of the modifications of the Confession by revision, addition, omission and interpretative statement, especialy in recent years. It is pointed out that in these changes there is recognition of the truth in Arminianism. We remember that President Patton wrote conerning Calvinism and Arminianism: "I prefer to regard these two sections of the Reformed faith as generically one." (**Fundamental Christianity**, 310). To thought-pro voking sections consisting of "criticisms" and "appreciations" would provoke still more thought if more of the authors of these extracts had been named. These opinions con and pro, and much else in the book, afford material for celebrations wherein there shall be not indiscriminate laudation of the Standards, but intelligent estimation of their high worth for our times. The "appreciations" do not quote from a remarkable address on the Confession by the late John Oman in 1931, in which he valued most the chapters dealing with the Christion life: "The really great religious parts of the Confession are concerned with faith, repentance, prayer, joy and peace." A useful bibliography ends the book. We are deeply indebted to Professor Slosser of Western Seminary.

As reviewed by Robert Hastings Nichols, in "The Presbyterian Tribune," June 1943.

The Fall of Christianity. A Study of Christianity the State and War, by G. J. Heering. Foreword by E. Stanley Jones. Fellowship Publications. Translated from the Dutch. N. Y. 1943. $1.50

Your reviewer has had many treatises upon the relation of the Christian and of the Christian Church to war. He was present at the Second Universal Conference on Life and Work at Oxford, England, in 1937 and joined in the unanimous vote of that Conference in condemnation of offensive war. He is aware that there is much of pacifism and of militarism that is misguided and not clearly defined.

This is very scholarly and readable discussion of the whole problem is the most comprehensive and helpful, from the historical angle, that has come to his attention. Dr. Heering is a professor in the Remonstrant Seminary at the University of Leyden, Holland. He is also President of the International Union of Anti-Militarist Ministers and Clergymen.

The chapter headings indicate something of the comprehensiveness of the book. These are: Primitive Christianity and War; Christianity and the State; the State and War; Morality and War; the Task of Christianity Today. The historical approach prevails throughout. Thus realism is not absent.

What ever your own attitude as to the questions involved, you can not afford not to have the help this study can give you. The extreme pacifist need to ponder just how obedient they will be to God, in whose hands vengeance is, when perchance God wills that they be His instruments for executing His vengeance. The extreme militarists need to ponder well the possibility that in war the whole of the right is not necessarily on either side, and that except we all repent we "shall all likewise perish."

GAIUS SLOSSER.

The Divine-Human Encounter, by Emil Brunner: pp. 207. Westminster Press 1943. $2.50.

If a beginner would like to acquaint himself with the Brunner's theology in its main points, he would do as well to read this book as any. It covers all the chief questions in as untechnical a fashion as possible for this theologian. It is also freer from controversial heat than many of Brunner's books, and eliminates more of the puzzling, not to say, repulsive, paradoxes. However,

it is to be grappled with, not to be read lightly. For the thought is deep and the problem profound.

H. H. Farmer used to say that Brunner irritated him. For, he says so much that one must agree with, and that one had even said oneself, but always so slanted that it makes one angry. This book is not of the type to make you angry, but rather to make you reflect.

One thesis runs through the whole book. That is that Christian thought has been vitiated by the subsumption of all its elements under the "object-subject antithesis". That is, everything is regarded as something for someone to think or to believe. In doctrine, this means that there is something to be believed, and someone has to believe it. God has revealed this doctrine, somewhat like a lecturer in theology, and Christians must take his notes and memorize them correctly. This error has characterized orthodoxy from early in the history of the Church, and is due to objectifying the Christian revelation. Conversely, pietism or subjectivism in religion has tried to counteract orthodoxy's main error by emphasis on how we believe something, or on our inner feelings or experience. This is still within the subject-object antithesis.

The Christian faith, however, is a personal response to the address of God. It is our yes to God's yes. It means that when God gives himself to us in loving demand we must give ourselves to him. Nothing, whether law, doctrine, philosophy, or correct exegesis can be substituted. God demands that we submit ourselves to his lordship in a decision of faith.

Brunner then runs through the gamut of Christian doctrines to show what they mean when taken away from the object-subect antithesis, and explained in terms of the I-thou relationship. One must say that this is an excellent part of the book, calculated to make many of the basic Christian assertions shine with a new glow of fire. The reviewer respectfully urges every alumnus of our seminary and every one else who may chance to view these pages to buy the book and read it. Incidentally, it is a pleasure to observe that the Westminster Press of our church is the publisher. Their publications for the past two years have been almost universally strikes —in the bowling, not the baseball sense.

WILLIAM F. ORR.

The Building of Eternal Rome, by Edward Kennard Rand. Harvard University Press. 1943. 317pp. $3.50.

This book is not an archeological description of the building of the city of Rome. It is a study of the political, social and moral ideals which became blueprints for the construction of an eternal city of values. The custody and disposal of these ideals were in the hands of poets and men of letters and it is they who receive here the fine appreciation of one of America's foremost scholars.

Professor Rand begins not with a Roman, but with a Greek captive, Polybius, who in his "Histories" records the functioning of the Roman state in the fifty years preceding the Battle of Pydna in 168 B. C. He saw rise and flourish in the hands of the Romans a government which had been prefigured in Greek thought, especially in Plato. But Polybius was not merely a detached observer. He became the tutor of the younger Scipio. And it is the thought and humanism of the Scipionic circle as it is delineated in Cicero's "De Re Publica" which is next considered. The concluding section of this first chapter is devoted to the poet Ennius, known to us only in fragments. Yet these fragments suffice to enable the writer to say, "I am convinced that if we had all of Ennius's works, we should find there the full picture painted by Polybius and Cicero of the character and civic arts that after their perfection in the centuries that followed Romulus made Rome at last the sovereign of the world." (35).

There follows in the succeeding chapters vivid and fresh interpretations of Livy who searched Rome's past for monuments of good to imitate and monuments of evil to avoid; of Virgil who had much to say of the Ideal Empire in Aeneid VI; and of Horace, especially in the Odes and Carmen Saeculare. We come next to a consideration of two aspects of the Roman genius, its flashes of high seriousness in Catullus, Horace and Lucretius among others, and its unconquerable spirit of comedy, notable in the writings of Terence. The fourth chapter is taken up with a crux interpretonis in Aeneid, VI, the Ivory Gate of illusion which Aeneas passed through after hearing the prophecy of Anchises. It gives rise to doubts of Virgil's confidence in the fulfillment of the Ideal Empire. The second part is taken up with Ovid, the stranger among Latin poets who is mysteriously akin to mediaeval romancers.

Comes now the decline and fall, and here we meet with Fronto, Tacitus, Seneca, Lucan, Petronius and Quintillian, writers of the so-called Silver Age. But Professor Rand is at a loss to find that exact point where the decline begins. This hesitancy is understandable when we catch his approach to the problem. "I am more interested," he writes (p. 178) "in ideals than in their imperfect actualization in the rush of human life . . . While estimating literary periods . . . or the various works within them, or the character of the great actors of the past, it is more profitable to examine the ideals at which they grasped than their lapses from these ideals. The failures are common to our poor humanity in any per-

iod. The aspirations remain as an index of the age and of the progress it had made in aspiration."

The chapter entitled, "The Roman City of God" will be the most interesting to students of Church history. Here we see the gradual extension of Christian letters in the field of Latin literature and the rise of eminent Christian writers who carried forward the eternals of Rome's past, e. g. Arnobius, Lactantius, Augustine. The last two were steeped in Cicero's De Re Publica. The scene of eternal Rome shifts to Byzantium with Constantine the Great, and under Justinian there begins a separate development of East and West. In the East the Ideal of Empire reached fulfillment in the elaborate Candlemas rites during the reign of Constantinus VIII Porphyrogenitus (912-159 A. D.) as they are described in the work De Caeremoniis. The tradition in the West is carried from Augustine through Boethius, the Carolingian renaissance to Dante.

The final chapter, "The Eternal City" is perhaps the most stimulating but least satisfying portion of the book. The tremendous role of the Roman Catholic Church in preserving the Ideal Empire through the Middle Ages and the Renaissance is warmly praised. And it is the Jesuit program of classical education which now bravely nurtures the ancient ideals in the midst of what Professor Rand calls the growing disintegration of the Protestant Church and with it the disintegration of the old Liberal Arts. This does pose a problem which no one who is concerned with ideals of character or the instruction of the young can overlook. The implication that the Protestant Church has played a part or, at least, acquiesced in the eclipse of classical studies is not clear. We await now an apologia for the Liberal Arts from the Protestant side.

FRANK D. McCLOY

The Intention of Jesus, by John Wick Bowman. The Westminster Press. Philadelhia. pp. 263.

Dr. Bowman takes as the point of departure for his book the Epistle lection for Ash Wednesday, Joel 2:12 sqq., wherein are to be found the prophetic motifs of the Messianic Age: repentance of sin, judgement, salvation, and the coming of a great leader. These are the basic motifs in the building of the early Church. But we find an even earlier form of it in the account of the very origins of our Lord's ministry. Jesus' life of service began with an Ash Wednesday and a Lenten season, namely, the baptism of John and the temptation. For the Church to have fabricated so sombre and difficult an account of its first beginnings as of that of its Founder is incredible because it is not human nature to pose difficulties for the sake of solving them. The necessity which the Church felt to be laid upon it to explain or to explain away these hard facts is the surest possible guarantee of their validity. Dr. Bowman presents and disposes of three attractive explanations of the difficulty involved in the account of Jesus' baptism by John, but finishes with the statement that it was Jesus' response to the divine "call" through John to throw in his lot with the new movement. It was his moral decision to take his stand for the God of Israel. The "call" was two-fold; the first heard in Gallilee prompted him to go to John, and the second coming as a voice from Heaven announced the role he was to play, that of the Messiah and of the Suffering Servant.

The author proceeds with a brilliant analysis of the religious scene contemporary with Jesus; the ritualistic Sadducean element, the apocalyptic, the Pharisaic, and, lastly, the prophetic strand of Hebrew culture wherein is to be found our Lord. It was this last element which announced and fostered the doctrine of the Remnant, not a nationalistic remnant, but a higher colony of those from any race whose religious sensitivities catch the impulses of the true God. It was also the prophetic element who held to the ideal of a Messiah whose destiny it was to satisfy the needs of the spirit. These two doctrines were fused into the single concept of a Messiah of the Remnant. And it is the further identification of the Messiah of the Remnant with the long neglected figure of the Suffering Servant which is the supreme creation of the religious genius of Jesus. This fusion by the conjunction of significant Old Testament texts was the content of the heavenly voice at the scene of the baptism.

Modern scholarship in the New Testament has advanced the opinion that this mysterious creation which confronts us in the Gospel account of Jesus was a product of the early Church. Dr. Bowman builds his case against this opinion on the assumption that originality in any field springs from an individual and that the highest originality is that tertium quid which results from a new composing of the best from the past. And the remaining chapters of his fascinating book are concerned with answering the two questions: (1) Is the originality that we shall investigate that of an individual, of an incomparable spiritual genius, or is it that of a community, the Primitive Church? (2) Was this uniqueness a mark of discontinuity, or did it rather symbolize a deep seated continuity with the best and highest in Hebrew culture, namely, with the prophetic stand of that culture. The answer to both of these questions is the historic Jesus who combined in himself

the best of Hebrew prophecy and the spontaneity of his own religious spirit.

No review of this admirable book can overlook the method of investigation here employed. Dr. Bowman has mastered the complexities of the literary sources of the Gospels as far as modern criticism has gone, citing his data from Mark, Q. M or L, and with fresh, sharp insights brings forth the person of Jesus long since obscured by the dust and debris of necessary but confusing source analysis.

FRANK D. McCLOY

The Five Books of Moses, by Oswald T. Allis. The Presbyterian and Reformed Publishing Co., Philadelphia, 1943. $3.00.

The aim of the author is to re-examine the dominant theory of the origin of the Pentateuch and to set forth all the weaknesses of the hypothesis, for the purpose of establishing the traditional view of the Mosaic authorship of the first five books of the OT. He considers this problem a NT. question 'of vital concern to the NT. Christian'. In fact he goes so far as to maintain that a believer's Christianity stands or falls according to his position on the authorship of the Pentateuch. Such is the argument in Pt. III of the volume reaching its climax in the chapter entitled, "The final question, What think ye of Christ". To put Dr. Allis' view theologically, a man's Christology depends ultimately on his position as to the origin, structure, and teachings of the Pentateuch. Or to put the matter in another way: if we do not accept the Mosaic authorship as traditionally held our faith is vain.

If we are interested in asking how the author reaches such a radical and far reaching conclusion, we must turn to this volume for an answer. The discussion is divided into three parts: In pt. I he discusses the documentary hypothesis, the designation of the currently dominant view that the narrative of the Pentateuch is the result of the weaving of four strands or sources—J. E. D. & P. The Church might have faced an analogous situation if the four gospels had been woven together in a single narrative and the manuscripts of the four had been lost. Actually the four gospels were thus blended by Tatian in his Diatessaron in the latter part of the first century, and quite recently in a volume entitled, 'The One Story', The Life of Christ by M. Komroff.

With scholarly thoroughness the author puts his finger on the exaggerations and weak points in the analysis into sources, reviewing the various criteria such as diction, style and subject matter. While acknowledging the great extremes to which some critics have carried the analysis, the reviewer holds that a very good case can be made for the existence of three distinct types of writing in the Pentateuch. Part II presents a searching and trenchant criticism of the Graf-Wellhausen Hypothesis according to which an evolutionary development of Israel's religion is traceable in the sources, the three stages being traceable in JE, D, & P. First comes the pre-prophetic period prior to the great prophets. Am., Hos., Is., & Mic. It is traceable in JE and the historical books. In the second stage appear the prophets, denouncing the popular religion and proclaiming the purest form of ethical monotheism. Thus the nation was prepared for the drastic Reform under Josiah inspired by the discovery of Deuteronomy, (Dt.). Finally comes the climax in the post-exilic period, the priestly religion as described in P. The author tests the hypothesis by the scriptural evidence and concludes that it is based on inadequate data and that it is essentially a product of naturalistic evolution.

The presentation reaches a climax in Pt. III entitled, 'The Present State of the Problem.' Here the discussion deals with the contribution which archaeology makes to the solution of Pentateuchal problem, and the influence of naturalistic evolution in the denial of Mosaic authorship in the traditional sense. In the two concluding chapters: 'The Fundamental and Abiding Issue in the Problem of the Pentateuch; The Final Question, What think ye of Christ' we learn the real purpose of the book. It is to make the authorship of the Pentateuch the test of orthodoxy if not of loyalty to Christ. There is another unwarranted assumption; namely, that all evolution is naturalistic in the sense that it denies the supernatural and is deistic if not atheistic. We wonder if the author has never heard of theistic evolutionists. Furthermore the whole OT is put on the same level without any recognition of the principle of growth or of the fact of progressive revelation. It would also seem that the OT is on the same level as the NT. and the laws of Moses as valid as the precepts of Jesus. The author gives no hint of the fact that the consensus of scholarship, both Jewish and Christian, accepts the documentary theory and the principle of development.

JAMES A. KELSO.

Theology Today: Vol. I, No. 1—April, 1944. 144 pp. The Westminster Press, Philadelphia. $2. per year.

A theological magazine conceived in time of War is an event. This one presents several original features. It is intended to appeal to an educated laity as well as to the ministry of the Church. To this end it numbers among its Editorial Council several distinguished laymen, all professors in representative American universities with the exception of that world and Church states-

man—Robert E. Speer.

Each issue of this new venture, we are assured, will present a unified carte. All the articles with the editorials will seek to illuminate a single theme of vital import to the Church. Technicalities are to be—so far as the subject-matter will allow, at any rate—eliminated. Each article will present a distillation, however, of the best of modern Christian opinion and thought.

The point of view is evangelical and the first aim of the periodical's editors will be—"To contribute to the restoration of theology in the world of today as the supreme science, of which both religion and culture stand in need for their renewal."

The first issue strikes a high note. The articles are eminently scholarly and pertinent, clothed withal in a style of a simple purity. The Book Reviews are critical but kindly. It bids fair to fulfill the motto printed on the front cover of surveying "The Life of Man in the Light of God."

JOHN W. BOWMAN.

The Short Story of Jesus, by Walter Lowrie, pp. xv, 238. Charles Scribner's Sons New York. 1943. $2.50.

Dr. Lowrie is best known as the translator of numerous works by the Danish Theologian, Soren Kierkegaard. He is also the author of "Jesus According to St. Mark" (Longmans, 1928). This present work is a genuine contribution to our thought about Jesus. Although intended for the educated layman, it will be found to be replete with suggestive passages for even the most well-read minister to ponder.

The book is written in a spirit of utter frankness. When the author does not know how to solve a knotty problem, he says so! (p. 127). The scholar—and Dr. Lowrie is a real scholar—at times unbends and writes an amusing sentence, which gives the book an informal,—even a chatty, character.

The author's Anglican background emerges rarely (p.200), most pronouncedly perhaps, when he speaks of the sacraments as working "ex opera operato." (pp. 14, 109, 199). He is a loyal disciple of Albert Schweitzer. He evidently forgets Matt. 11:27 when he states that Mark 13:32 has no parallel in the Synoptics for its "expression of early Christian orthodoxy" (p. 186). His statement of the case for the resurrection appearances is both stimulating and convincing. (pp. 219ff).

The book is a small one, but weighty, and any student of the Gospels will be well rewarded for the time he devotes to it.

JOHN W. BOWMAN.

The First Authorized English Bible and the Cranmer Preface, by Harold R. Willoughby. 50 pp. Facsimiles. University of Chicago Press, Chicago. $1. 1942.

This brochure is a real contribution to the history of the English Bible. It seeks to memorialize the appearance between 1539 and 1541 of "seven successive and very magnificent folio editions of the Great Bible," which was the first English Bible to be officially authorized. There are chapters on the typography and iconography of the Great Bible, the Cranmer Preface which accompanied it, and the Coverdale Revisions. An extensive Bibliography is appended.

Cranmer's Preface contains in quaint old English some advice with a startlingly modern relevance. In his day—as in our own—there were two classes who abused the Scriptures, one which refused to read them to their hurt, the other which read them only to make the Word a subject of controversy and division. He answers such in words taken from John Chrysostom and Gregory of Nazianzus and with some homely advice of his own.

JOHN W. BOWMAN.

The Clue to Pascal, by Emile Cailliet. 187 pp. The Westminster Press, Philadelphia. 1943. $2.

Dr. Cailliet is perhaps the leading authority of our day on Pascal. In the midst of his researches into the life and work of that great Frenchman, Professor Cailliet has taken time to write this little book of appreciation for a popular audience. Himself a Roman Catholic who dedicates his book "To my wife who gave me my first Bible", he has come out into the liberty of the Evangelical Faith and writes of one who took much the same road but who never arrived! It is with deep understanding that he writes of Pascal—"Never was a Roman Catholic nearer evangelical Protestantism, nor farther away. In this supreme antinomy is summed up for us the secret of Pascal, and of his anguish." (p. 166).

This little volume is peculiarly gripping—possibly due to two major causes, its great theme and the author's sympathy with his subject. One views Pascal — the scientist and the Christian—as under a strong light, and one's admiration grows with the turning of the pages. Mystic, exegete, scholar, saint—is it any wonder the man had "the grace to die well"?

Here are a few gems from Pascal's pen: "Jesus will be in agony until the end of the world; we must not sleep during all that time." "Jesus Christ is a God to be approached without pride, and before Whom one is humbled without despair." "Anyone who seeks to give meaning to Scripture, without taking it directly from Scripture, is a foe to Scripture". "The way of God, Who does all things in gentleness, is to instill religion into the mind through reasons, and into the heart through grace."

Professor Cailliet's book serves as an excellent introduction to the study of his great

fellow-countryman. It is the work of an enthusiast and it breeds admiration. The layman may well make this book the theme of his devotional meditation for a period and the minister the door into a theological pasturage of great dimensions.

JOHN W. BOWMAN.

Daily Life in Bible Times, by Albert E. Bailey. pp. xx, 360. Charles Scribner's Sons, New York. 1943. $3.

This volume is the outcome, not only of considerable reading and research, but also of the author's experience as conductor of educational tours in the lands of the Bible. The author has conducted some nineteen of such tours in the regions about the Mediterranean. He writes for the layman but with the technique of the teacher and pyschologist. "We live in an eye-minded age; we think in pictures. And unless the reader, and especially the teacher of the Bible, can supply the units of experience, either first- or second-hand, out of which pictures are made, his imagination suffers a blackout; he fails in realization and consequently in that emotionalizing of his subject which is necessary to bring the dead past to life." (p.ix).

In twelve chapters, accordingly, the author presents his reader with as many pen-pictures of life in Palestine and the adjacent lands. These are arranged chronologically; so that the book serves to an extent as a short history of Bible times. The several chapters present reconstructions of a vivid type of life contemporary with Abraham, Joseph, Moses, Solomon, Isaiah, Jesus and others. For each period Professor Bailey paints a picture of the home life, worship, and industry drawn from the Bible and the findings of history and archaeology. For the most part these appear to be faithfully drawn in detail. The author is familiar with and uses to some extent the results of critical work on both Testaments.

The book is magnificiently illustrated with pictures and sketches that are unusually pertinent. It can be used to advantage in the teaching of children from the Junior High age and upwards. It should serve as a useful tool for the Sunday School teacher.

JOHN W. BOWMAN.

The Significance of the Cross, by F. W. Dillistone. 247 pp. The Westminster Press, Philadelphia. 1944. $2.50.

This selection of the Religious Book Club for April, 1944 well deserves the distinction which it has thus received. Its author is professor of Systematic Theology in Wycliffe College, Toronto and a graduate of Oxford University. He has read widely and pondered deeply on the subject of the Atonement and his book gives evidence of considerable maturity of thought.

He endeavors to present both the New Testament foundations for the doctrine and an up-to-date statement of the same in terms of modern thought and the modern situation. In all of this he is eminently successful in the judgment of the present writer. And I should like to associate myself with the teaching of his book as a whole.

The high point in the work is the comparison between the ratification of the Old Covenant in Exodus 24 and that of the New at the Last supper. The exposition of the two passages and their plain setting forth is the best that I have seen. Professor Dillistone writes with a ready pen and his style is beautiful in its clarity and purity. The book should be read by every minister of the Gospel: it will help him both in his personal spiritual life and in his efforts in the pulpit. It can also be read by the intelligent layman with great profit.

JOHN W. BOWMAN.

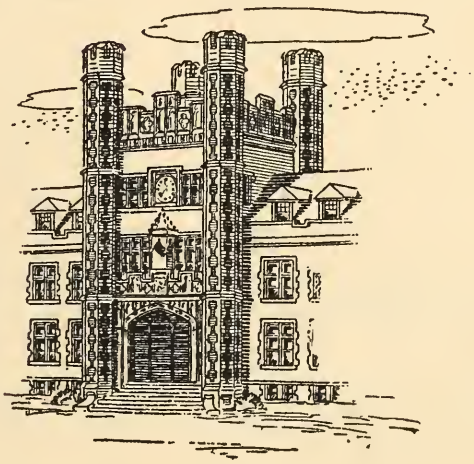
DR. RIDDLE AND SON

Lieutenant Lindsay R. Riddle, son of Dr. Riddle, who is in the Medical Corps visited the Seminary recently.

VOLUME 3 NUMBER 1

Western Towers

JANUARY, 1945



The Western Theological Seminary
Pittsburgh, Pa.

Western Towers

Published by

The Western Theological Seminary

731 Ridge Ave., N. S., Pittsburgh 12, Pa.

Editors

J. Carter Swaim · F. D. McCloy

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Governor Martin's Address

The address of the Honorable Edward Martin, Governor of the State of Pennsylvania, delivered at the annual banquet of the alumni of The Western Theological Seminary, May 18, 1944, in the East Liberty Presbyterian Church, Pittsburgh, Pennsylvania.:

Mr. President and fellow-Americans: IT IS a great privilege to be here with you tonight, because this occasion marks an important milestone in the history of a great Pennsylvania institution. Certainly it is a high honor to play a part in the inauguration of the Western Theological Seminary's new President, the distinguished Dr. Henry A. Riddle.

And it is a high honor, as well, to voice the heart-felt sentiment of every alumnus and student, and say to Dr. Riddle's predecessor, James Anderson Kelso, "Well done, thou good and faithful servant . . ." Dr. Kelso is one of those stalwart men who make stalwart institutions. Born in India, he was graduated from Washington and Jefferson College and from Western Theological Seminary, and was ordained a Presbyterian minister in 1898. He served as president of this great seat of knowledge from May, 1909, until 1943, when he retired to become president emeritus. His magnificent record of service and achievement will stand as his everlasting monument.

Like Dr. Kelso, Dr. Riddle also is a graduate of Washington and Jefferson. He can be classed as a "granite" preacher, for he has the courage of deep convictions. He leads rather than follows. He has the gift of high courage. Dr. Riddle will carry on all the fine traditions of the Western Theological Seminary. Those traditions have mellowed through the years since the Seminary was founded in 1825, and have become a part of its distinguished history.

The aim of the founders of Western Theological Seminary was to establish an institution which—to use their own words — would be "similar in scope and control to the older Seminary at Princeton." The first instructor was the Reverend Elisha P. Swift, pastor of the Second Presbyterian Church of Pittsburgh. His first class consisted of four students. They were the pioneers of the three thousand four hundred two who have attended the Seminary in the one hundred seventeen years of its existence. Of these, two thousand four hundred have been ordained as ministers of the Presbyterian Church.

Those students who have gone from Western Theological Seminary have carried the Word of God into the four corners of the earth. Their voices have given the message of

Christianity to millions. From its inception the Seminary has grown and expanded into a cherished and influential institution. It survived, with God's help, a continuous struggle in its early years for financial support. It has grown to its present estate as a mighty creative force in the religious life of Pennsylvania and all America. It stands today an enduring monument to the faith and vision of the early leaders in the Presbyterian Churches of Western Pennsylvania.

The work of the Church has changed greatly since the Western Theological Seminary was born. Indeed, it has changed greatly in my lifetime, and in yours. The change has come about with changed living conditions. Money is more plentiful and opportunities for travel, study and culture have increased. Education has broadened in scope. In previous generations the only educated persons were those in professional life. A college degree was a singular honor. But today every American boy and girl has the opportunity for study and self-improvement.

The great industrial development of the United States created vast fortunes. Many who gained wealth elected to use it for public good. Great foundations for educational and cultural purposes came into being. Religion, medicine, science and government all benefited.

The times that have now come upon us, however, find these institutions in peril. Taxes are high, and opportunities for accumulating wealth are less. Therefore, institutions depending upon individual generosity must now look increasingly to the smaller giver. Thus, our burdens and responsibilities grow heavier. Our whole civilization has come, during the years of our growth, to lean heavily upon the institutions created in the generation that preceded us. But it is we who must maintain them for the benefit of the generations to come after us. The French people have a saying that in America the "fever to get" and the "fever to give" are equal. There is no indication that either of these "fevers" is abating — although changing financial conditons in the world and especially here in our nation will curb both.

But regardless of change, the work of the Church must go on. Indeed, its scope grows wider each day. The Church is the great builder of character. It teaches the tenets of courage and instills the will to do right. The Church today must take an active part in public questions. It must stand on the side of the right in matters affecting the public, and must be militant in the everlasting battle against evil. The world today faces the need for a vast crusade against the racketeer, the chiseler, the law breaker. As lawlessness grows, feeding upon the turmoil into which the world is plunged, the Church can serve as a morale builder in the campaign for the forces of righteousness. Church people must take an increasing part in government everywhere. If we fail in that, we are remiss in a duty. Unless we discharge that duty, we cannot hope to keep our country free and our Church independent.

There is growing up today in all parts of the world—even here in free America—a school of thought which would make government all powerful. This thinking originated in

Nazi Germany and Fascist Italy. It gained converts among weak and hopeless people who wanted to shed their responsibilities and lean upon and be dependent upon a centralized government. They sought escape from freedom, and soon found themselves unable to escape from slavery. These power-hungry governments devoured all individuals and all organizations, including the Church.

When the government of our nation was formed, our wise forefathers decreed that Church and State would always be kept separate. They knew that a free Church would be a strong pillar of support for free government. They knew that a free Church means a free people.

The world about us today gives a vivid example of how right our forefathers were. Neither Hitler nor his evil works could survive with a free Church. No republican form of government can live without the Church—although the functions of that government and the worship of its people must be retained entirely separate. When the founding fathers of America passed along the heritage of free government and free Church to the future generations of the nation; the responsibility for their maintenance eventually came to us here tonight. It is our solemn duty to guard that heritage and pass it along intact to our children and our children's children for all time to come.

Freedom of worship is a basic American liberty. It ranks even ahead of freedom of speech, freedom of action, freedom of the press or freedom of assembly—for without freedom of religion none of those other freedoms could long exist. Freedom of worship always has been especially dear to the people of Pennsylvania, because Pennsylvania was founded by the followers of William Penn who came from across the sea to have that right. They wanted to worship according to the dictates of their own consciences. Perhaps that is why today Pennsylvania has more churches than any other state in the Union. Thirteen thousand chapels, cathedrals, synagogues and churches stand as perpetual monuments to the devoutness of Pennsylvania's people. Half the population of our Commonwealth are church members. Pennsylvania has more Sunday Schools than any of her sister States.

Those facts are of particular significance today, because they mean that in the postwar era Pennsylvania will be in the best position of all our States to carry on the Fatherhood of God and the Brotherhood of Man. That is the most important of all postwar tasks we face. It is important because it involves not the material side of our lives, but the spiritual side.

So today our greatest need is a spiritual awakening. We all remember the tide of greed, recklessness and riotous living that swept over all the world in the wake of World War No. I. We are heading toward a repetition of that trend. Increasing juvenile delinquency is causing wide alarm. These are not matters merely to talk about. We must act. The problems we see arising about us are grave ones. They are threats to our future as a nation. Families, churches, individuals and governments all must help to solve them.

Here we face handicaps common to all war-torn nations. Many men and women have left their home

communities to go elsewhere for wartime employment. They have drifted away from their home and church ties. The mushroom growth of war-born settlements has resulted in the neglect of provision for the spiritual needs. These conditions have been a principal factor in the rise of delinquency among our young men and women.

So, greater than ever becomes the need for the broader teachings of Christ and right living. In order to bring this about, the Church must be made inviting. The activities of the Boy Scouts, the Girl Scouts, the young people and athletic groups gain increasing importance. The care of children, of course, is the duty of parents, but where parents are engaged in war work or on the battlefield, society must step in and do what it can. But there can be no substitute for a mother's love or a father's devotion. The home always has been America's strength. Home, no matter how humble, is the place where an American child ought to be reared.

We look about us and we are apt to be discouraged by the dislocations that have shaken our American family life. Yet they are as nothing compared with what has occured in the conquered countries of Europe. There, millions of men, women and children are without any homes at all. They have been driven from the firesides they loved. They have been driven away from their places of worship. They have been starved. Many have lost their faith. Those must have our help.

When we think of reviving the world after the war we must think not only in terms of feeding the hungry, sheltering the homeless and ministering to the sick. We must think also in terms of providing spiritual guidance to those whose hurts have shattered their faith. By these means we can have hope for permanent peace.

The Church can be and must be the greatest moving factor in peace — for the Church is the standing army of the Prince of Peace. Under His cross, the Church has moved ever forward for two thousand years. Its advance culminated in our holy American experiment of a new nation conceived in the theory that people of all races, all creeds and all colors could be bound together as one indivisible nation.

So today our America embraces twenty-three million Roman Catholics, one million Greek Catholics, a half million Christian Scientists, a hundred thousand Quakers, six hundred thousand Mormons, four and a half million Jews, and less than one third of our population is of the Protestant faith. Those millions of many creeds are blended together in one united people. Hitler, Mussolini and the war lords of Japan have found that out to their sorrow. Now, as a nation engaged in a world-wide war for survival of decency, America must look to its spiritual leaders as well as to its generals, if we are at last to win the fight for humanity and find the way to peace on earth, good will to men."

Dr. Kerr's Address

The Inauguration charge to the new president, Dr. Henry A. Riddle, delivered by Dr. Hugh Thomson Kerr, president of the Board of Trustees of The Western Theological Seminary, May 18, 1944, in the East Liberty Presbyterian Church.

THIS is a happy occasion. It is a happy day for us, and it is a happy day for you. I can well believe that your mind is back in your student days, when you sat on the hard seats where your students now sit, and you were listening to your distinguished uncle, who refrained from praising you, thinking doubtless that you were none too bright. And you were saying to yourself that you never dreamed that you would be head of this institution, where he taught, and you sat at his feet, a learner in things Biblical and ecclesiastical. Your mind goes back to your illustrious predecessor, who for forty years built himself into this historic Seminary, brick by brick, and you are grateful to him for what he has placed in your hands in trust.

This is a day of golden opportunity. More than a generation has passed since Dr. Marcus Dods said to the graduating class of New College, Edinburgh, "I do not know whether more to pity or to envy these who are proceeding to a ministry which may naturally be expected to cover the next thirty or fifty years." We are still in the period included in Dr. Dods' prophecy, and we are sure that the men of this day are not to be pitied; they are to be envied. These are difficult times for any enterprise, and they are ominous days for the Theological Seminary. They are ominous because of the urgency of the Church and the demands of the country. The government had decreed that after July no young men looking toward the ministry could be deferred from the war effort. This decree has been annulled, for which we are grateful, but nevertheless, the war has greatly handicapped the Seminary and the young men who are looking towards the Gospel ministry. This satisfaction may, however, work to the benefit of the ministry, and God may have His own way in awakening the Church to the necessity of providing an adequate ministry for tomorrow. This, I hold, is a day of golden opportunity.

First of all, there has been revealed during these tragic years the hunger of the heart for religious faith. On every hand people are feeling out after God, if haply they may find Him. Seldom does one read a paper, a magazine, a book, but this hunger of the heart is revealed. It is openly confessed in the conversation of business men, and in the letters of soldiers in the service. There

never has been a time when men were not seeking to discover a reasonable faith. Over in England there has been unusual interest in the testimony of a great group of witnesses who assert that they saw on a definite dated night a vision of Christ and of a glorious cross in the sky. A distinguished bishop has asserted that the vision was a reality. I am not sure that the basis of such a vision, whether psychological or physical, roots itself in the hunger of men for religion. It is at least the projection of their desires, and because of this desire the Christian ministry in our day faces a golden opportunity. "If with all your hearts ye truly seek me, ye shall also truly find me."

In the second place, we are today experiencing what I would call a revival of the Gospel. It is something new in the theological world. There may be a new interest in theology, but that is not what I mean. There is a revival of the essential Gospel. Men are not asking "What is Christianity?," but they are asking "What is the Gospel?" "What is it that makes Christianity a Gospel?", and, clearer than a century ago, we know the answer. We know the content of Apostolic preaching and, as the preaching becomes clearer, we are disturbed regarding present-day preaching. Professor Dodd of Cambridge has said, "Much of our preaching in church at the present day would not have been recognized by the Early Christians as preaching." The Early Church concentrated upon the preaching of the Gospel and the Gospel was the old, old story of the birth, the life, the preaching, the suffering, the death, the resurrection of Jesus of Nazareth. Strange as it sounds, this is the discovery of our age and presents to the ministry of today a golden opportunity.

You have come to this high service in such a day as this. It is your great opportunity to give to young men who pass through this School of the Prophets a sense of solemn urgency; to strip from their souls every pretense of complacency, or self-sufficiency; to place upon them what the Prophets called a burden or an oracle; to lay hold upon the choice young men of our generation and challenge them to face this golden opportunity; to cry aloud like the prophet of old:

> "Arise, shine: for thy light is come,
> and the glory of the Lord is
> risen upon thee.
> For behold, the darkness shall
> cover the earth,
> and gross darkness the people:
> But the Lord shall arise upon thee,
> and His glory shall be seen
> upon thee."

May God bless you, and give you health and happiness in your work.

Dr. Riddle's Address

The Inaugural address of Dr. Henry A. Riddle, president of The Western Theological Seminary, May 18, 1944, in the East Liberty Presbyterian Church.

BEING A MINISTER

MR. PRESIDENT, Members of the graduating class, Members of the Board, Christian friends:

It is a thrilling and humbling experience to stand where I stand tonight and to assume the high and solemn responsibilities of the Presidency of the Western Theological Seminary. I accept the honorable obligations of this office with the fervent hope and conviction that the God of our fathers and our fathers' fathers has led in the issuing and acceptance of this call; and that He will seal on high the covenants of this sacred hour, and grant His strength and wisdom to the one whom He has called. Last Spring one of the trustees of the Seminary, a layman, wrote me: "The old Seminary needs you, and *your Master, our Partner.*" Well, my Christian friends, it is only because I have been led to believe this, that I have accepted the call, and enter upon this task. I call upon all friends of the Seminary, and of theological education, to become better partners of our Master, and to pray that He will bless and use us, as He blessed and used our forefathers in this Seminary in "the Western country." "God of our fathers, be the God of their succeeding race."

Woodrow Wilson, proud son of the Manse and a Ruling Elder, in his essay on "The Minister and the Community" wrote: "Too many Ministers have as their chief motive to *do* something, when it should be to *be* something. You do not have to be anything in particular to be a lawyer. I have been a lawyer and I know. You do not have to be anything in particular, except a kind-hearted man perhaps, to be a physician; you do not have to be anything nor to undergo any spiritual change in order to be a merchant. The only profession which consists in *being* something is the Ministry of our Lord and Saviour, and it does not consist of anything else." We may not agree with all the statements in this arresting observation, but we all heartily concur in his insistence that a Minister must be a particular kind of person. The leadership in tomorrow's tangled world must be a leadership of character. The truth of God, and the bearing of that truth in the practical lives of men, is indeed the chief concern of the preacher. But it is "truth"—as Phillips Brooks said so long ago—"through personality." A

particular kind of personality. A particular kind of man. The Christian message must be made real and credible by Christian character. "It is significant," as Andrew Christie reminds us, "that in the epistles of the New Testament which are addressed to Churches, there are comparatively few exhortations to special effort for the extension of the Kingdom, while there are many exhortations to holy character and righteous conduct. By the first messengers of the Cross transcendent importance was attached to the virtues and graces of the Christian character. The most important thing about the preacher is the man within him."

What sort of a person should the Minister be? In addition of course, to being rooted and grounded in the Scriptures and a scholar trained in accordance with the high standards of the Church?

I. In the first place, he should be a man completely possessed by Jesus Christ. Like the Apostle, his constant aim must be "to lay hold on that for which he was laid hold on by Christ Jesus." In one of his last addresses to students in America, Henry Drummond said: "I beg of you, give Jesus Christ the first place in your life. I promise you much misery if you give him any other place." In these words that great soul is speaking especially to men who are Ministers. "Christ claims us wholly for His own. We must be Christ's, and Christ's alone." Being a Minister means first of all being *Christ's man.* I do not believe that a man can be a true Minister of Jesus Christ unless he knows what Christ has done for him. The condition of our satisfaction and effectiveness is the constant recognition of the debt of love we owe to Jesus Christ. My uncle, an eminent Greek scholar, who taught for many years in this institution, used to say over and over again: "*Not* scholarship for scholarship's sake, but scholarship for Christ's sake." This should be the rule and motive of the Minister and the theological school: scholarship, training, fellowship, clinical experience, everything, for Christ's sake. Without the slightest apology, as the firm conviction of my soul, I declare, in this distinguished company tonight, this should be the main motive of the Minister, and therefore must be — as far as we can make it — the dominant aim of Western Theological Seminary. Only as we all, teachers, trustees, friends of the Seminary, keep this motive before us, will we be worthy of those who have gone before, and true exemplars to those who follow us.

II. Again, the Minister, "a particular kind of person," must be a man of absolute integrity. And the Seminary in all her ministry to that man must be characterized by absolute integrity. Seeking truth, following truth, standing for truth, whatever it costs in so-called popularity, influence, or prestige. Recently it has been my privilege to read approximately one hundred letters from Ruling Elders written in answer to the question—"What I want in my Minister." In practically every letter the chief desideratum is honesty, integrity, sincerity. We do well to heed these voices from the pews and seek to promote the things that make for sincerity and integrity. Thus, I believe, we will increasingly attract the best men to "the greatest

work in the world," and we will prepare them to contribute that element so desperately needed and pathetically lacking in our present age—honesty. Men returning from the armed services to civilian life—from whom I hope we may recruit men for the Ministry—will be satisfied with nothing less. If the Church expects to enlist the best youth of today for her leadership tomorrow, she must offer something better than popularity, power, profit, prestige. The Minister must be a particular kind of person—"An Israelite indeed in whom is no guile"—no hypocrisy. And the Seminary, assisting him in his training, must place sincerity above everything else.

III. Again, a good Minister must show himself to be a man of broad sympathy and goodwill, not only in the words he speaks, but in his daily life and contacts. Thirty-four years in the pastorate have convinced me that what the thronging multitude needs primarily is a larger number of men who so genuinely love their Lord that they love their fellow men as well. It is the glorious privilege of men who are Ministers so to *live* as to make it easier for men to believe in Jesus Christ. We pray, in the words of Frank Mason North, that "the multitude may see the sweet compassion of Christ's face." Do we remember that it is only through Christ's men this prayer can be answered? I plead for men for the Ministry who really truly love their fellow men; all sorts and conditions of men; men of every race and nation under God's sun; seeing in every man a brother for whom Christ died. To the extent that the Church has sometimes failed, in this respect her influence over masses of men has been weakened, and many have turned elsewhere for guidance. I stand for a Seminary program that will develop men of broad sympathy and good-will—men who can truly say: "We love, because He first loved us." We need Ministers who will point men to Jesus Christ, and we pledge ourselves to do our best to train them to do this more effectively.

IV. Again, the Minister, for such an hour as this, and for every hour, must be a man of courage. You remember that Sir James Barrie spoke of courage as, "the primary virtue, without which there is no guarantee of any other." In the difficult days ahead we need, and must have, a courageous spiritual leadership. A great Presbyterian hymn voices a great tradition in "Stand up, stand up for Jesus." Men who own the crown rights of Jesus Christ in their lives must proclaim His gospel with boldness, and stand up for Him, not only in the words they speak from the pulpit, but in their daily lives as well. The good Minister, "a particular kind of person"—must be a man of courage. We are rightly proud of our comrades who are serving their fellow men as Chaplains in the armed services. Their record of devoted service and unadvertised gallantry is impressive. Our best information is that fifty-seven Western men are serving with the armed forces. We remember and salute them tonight. And we remind one another that in the tests and demands of civilian life, men of courage are needed for Christ's Ministry.

V. This "particular kind of person" whom we are considering tonight should be also a man of good cheer. It is too true that we have lost

much of the radiancy of the Christian religion. We need men who believe that the Gospel is "good news," and live as though they believe it. George Wharton Pepper in his Yale lecture, "A Voice from the Pew" gives us a humorous picture which illustrates the point: "Let us now suppose that our preacher announces his text in the tone and manner from which in the past we have not infrequently suffered. Instantly everybody is filled with gloom. If a man from the outside crowd happens to have found his way into a pew, he at once concludes that the unhappy preacher is borne down by the weight of a great sorrow. His tone suggests not only that awful things have happened in the immediate past, but, also that the worst is yet to come. The man accustomed to his place in the pew knows that this is not the true explanation. The preacher is merely one of those who have fallen into the bad habit of lugubriousness. 'Cheer up!' I venture to shout. 'If you are going to preach the Gospel, please do not forget that you are the bearer of tidings of great joy. If you are not going to preach the Gospel, we should have had warning, so that we could stay away.' "

VI. Finally—surely it needs emphasis in such a solemn, serious hour, when men are suffering and dying—the Minister must be in very truth a man of self-sacrificial spirit. The element of genuine sacrifice is too often lacking in our Ministers and our churches. If we are to be worthy of our Master, of those who today are suffering for us, we will be men who really, truly sacrifice, without regarding it as such. Remember that the Apostle Paul said: "Christ died for all, that they who live should no longer live unto themselves, but unto Him who for their sakes died and rose again." That is to say, as David Christie puts it, "We must incarnate the Atonement (being crucified with Christ), to believe in it, understand it, and preach it. If it is just a dogma, it is nothing. It must be an experience, an intimacy, an inspiration. Christ must be living His atoning life over again in you and me, if we are to be Christ's men, bearing Christ's message in the Ministry." The spirit of self-sacrificing love is the spirit we must pray for and cultivate in our Ministry. A lesson needed in the Church and her Ministry is that "sacrifice is the ancient and perennial path to power." Without sacrifice we simply cannot be agents and Ministers of Jesus Christ. In this solemn hour of world history, when men are giving their all for country and the country's cause, let us remember that there is another and a better country, even a heavenly: and only those are worthy citizens of that country who have fellowship with the sufferings of Jesus Christ. As Ministers, our sacrifices must equal and surpass the sacrifices of the soldiers. Do they? The motto of one of the Officer's Candidate Schools is, "Follow Me." I crave for Western Seminary atmosphere, teaching, and example such as will inspire the leaders of tomorrow in the church to live such lives as shall truly say to those committed to their care, "Follow me, as you see me follow Christ." As I think of the sacrificial devotion of those who have gone before us in this School of the Prophets, and of the men who are suffering and dying for us today, the words of Alfred Noyes, written

after attending an Armistice Day Service, come to me, and I leave them with you:

"There's but one gift that all our dead desire,
One gift that men can give, and that's a dream,
Unless we, too, can burn with that same fire
Of sacrifice; die to the things that seem;

"Die to the little hatreds; die to greed;
Die to the old ignoble selves we knew;
Die to the base contempts of sect and creed,
And rise again, like these, with souls as true.

"Nay (since these died before their task was finished)
Attempt new heights, bring even their dreams to birth:—
Build us that better world, Oh, not diminished
By one true splendor that they planned on earth.

"And that's not done by sword, or tongue, or pen.
There's but one way. God make us better men."

God make us better men, and better Ministers.

Seminary Notes

From the Kingshighway Presbyterian Church of St. Louis comes the Rev. J. Carter Swaim, Ph.D. to be Memorial professor of New Testament Literature and Exegesis. Dr. Swaim, a graduate of Western in 1927, pursued advanced studies at the University of Edinburgh where he received his doctorate.

To supervise student field work and to assist Dr. Riddle in administrative duties comes the Rev. Jarvis M. Cotton '26 from the pastorate of the Waverly Presbyterian Church of Pittsburgh. Mr. Cotton is also instructor of the classes in Church Polity.

The department of Homiletics and Pastoral Theology is this year under the supervision of Dr. Riddle. He has invited Dr. Lockhart Amerman of the Sewickley Presbyterian Church to conduct all courses in homiletics and Dr. Claude S. Conley of the Dormont Presbyterian Church to teach the class in Public Worship. Hymnology and Church Music are under the able direction of Mr. Howard Ralston. Mr. Ralston was formerly organist and choral director of Washington and Jefferson College and the Second Presbyterian Church, Washington, Pa. Dr. Robert W. Kirkpatrick, of South Boston, Virginia, author of the text book on sermon delivery, *Creative Preaching,* is conducting two two-week courses in public speaking.

Dr. James A. Kelso, president emeritus, is presenting an elective course in Biblical Apocalyptic.

We are happy to greet Dr. David E. Culley with the new title of Dean, and we congratulate Dr. William F. Orr on his receiving a full professorship in the department of Systematic Theology.

The elementary language and reading courses in Greek and Hebrew are being given by Mr. Frank Dixon McCloy, Jr. Mr. McCloy has also assumed the direction of the Seminary library.

Autumn Convocation

At ten-thirty on the morning of September 20, 1944 the formal convocation for the academic year 1944-45 was held in the Seminary Chapel. The address, delivered by Dr. William F. Orr, was entitled "What is Presbyterian Orthodoxy?" The alumni luncheon was held in the refectory, and after brief reports from the presidents of the Seminary and the Board of Trustees, Dr. J. Carter Swaim, new professor of New Testament, addressed the students and graduates.

Twelve new men were enrolled in the Junior class and the total enrollment including graduate and partial students is seventy.

Building Improvements

Within the past year, many repairs and new touches have come to the Seminary buildings. The rooms, the corridors, and the social hall of the dormitory have been redecorated and refurnished completely. Both in the front and in the rear quadrangle of Swift Hall there is a new lawn of enamel-like green edged with darker rhododendron and juniper.

Thanks

The Faculty Committee on publications wishes to thank Dr. Clair Gahagan of Monongahela City for his zealous and efficient work as managing editor of past issues of WESTERN TOWERS. The committee is progressively learning the enormous labor involved in publishing this journal and with it comes an increasing appreciation of Dr. Gahagan's contribution to our Seminary.

V-12 Program

The Western Theological Seminary has been included in the list of theological schools accredited by the United States Navy for the training of Naval chaplains in the V-12 program.

The reduced number of ministers and theological students is producing an acute problem for the Church not only at the present time but in the years which lie immediately ahead. The Western Seminary is eager to widen the public acquaintance of its curriculum and services and cordially invites all alumni both on the home front and in the chaplaincy to ask for information and assistance in this task. Dean Culley has already received a number of applications from men now in the armed services who when they are demobilized plan to equip themselves for the Christian ministry.

Western at Your Service

Dr. Riddle, speaking for the department of Homiletics, extends an invitation to all alumni to call upon members of the faculty for criticism and help in the preparation of sermons.

The Western Theological Seminary library is equipped to assemble the best of published criticism and exegesis in Europe and America on Biblical texts and will furnish digests of this material and bibliographies upon request.

Classes for Laymen

Cooperating with Presbytery's Committee on Christian Education, classes for laymen began Jan. 15 to be held every Monday night to May 7. 35 men attended the first meeting.

Book Reviews

Zilboorg, Gregory, M.D., *Mind, Medicine, and Man*. Harcourt, Brace and Co. 1943. $3.50.

Zilboorg, Gregory, M.D., *A History of Medical Psychology*. In collaboration with George W. Henry, M.D. W. W. Norton and Co., 1941. $6.00.

In these two volumes the Christian clergyman and layman will find probably the very best treatises upon mental illness now obtainable. They give a scientific and historical background for both psychoanalysis and psychiatry. The writer of this notice (a review worthy of these books would run into many pages) is firmly convinced that Church History properly includes the history of such subjects as politics, economics, sociology, and science including the themes treated in these two volumes. Too much time and space have been given to theology and ecclesiology with the consequent neglect of matters which have more to do with the Christian's everyday life, and therefore, with Church History.

Dr. Zilboorg is preeminently fitted to write these books. He represents no one particular school either as psychologist or psychoanalyst. He presents all the problems involved and all the various views and methods of solution in their historical setting. Thus the reader is left free to discern the chaff from the wheat. The clergyman who will read and re-read these two volumes will find himself better fitted to minister to the sick, especially the mentally sick.

Practically all our greater theological seminaries now have courses in pastoral psychoanalysis, theoretical and practical. Many pastors never have had such courses, but they can make up for this omission by the study of the very best of the many books in the field.

Gaius J. Slosser

Maritain, Jacques, *Education at the Crossroads*. Yale University Press, 1943. $2.00.

Jacques Maritain, the author, is among the very front rank Roman Catholic thinkers of this present time. When he writes concerning education, all catholic evangelicals ought to know that their best interests in this field are identical with those of the Roman Catholic Church. The psychological and pedagogical trends since the days of John Amos Comenius have in many large areas gone far beyond sound psychology and pedagogy so far as the furtherance of historical Christianity is concerned. To put it briefly, the trends have carried on to the point where man is just a high grade animal and nothing more. With this as a basic conception, educational techniques are being built up which are apparently sound from the angle of modern humanism and secularism. Maritain pleads that man shall also be educated as a whole man, with the intent of "making a man," a man with "deep-rooted independence with regard to common opinion." He defines man as "an animal endowed with reason whose supreme dignity is the intellect;" and as "a free individual in personal relation with God whose supreme righteousness consists in voluntarily obeying the law of God;" and as "a sinful and wounded creature, called to divine life and to freedom of grace, whose supreme perfection consists of love."

The author shows keen insight into all the terms and methods of modern secular education. His analysis is very revealing and most challenging. There is no repetition of outworn shibboleths. He is fundamental, but he is no "Fundamentalist." This small book (120 pages) is packed with thinking which will greatly help all who are wondering just what is right and what is wrong with education in relation to Christianity.

Gaius J. Slosser

Titus, H. H., *What is a Mature Morality?* Macmillan, 1943. 229pp. $2.25.

No problem is of more central importance than that of morality. The welfare of Christianity is bound up with its relation to the moral interest. At the present time there is as much confusion and disagreement in the sphere of morals and ethics as there is in the field of theology.

This being the case a book on the subject of morality is exceedingly welcome. Dr. Titus in the book under review endeavors to analyze the present day confusion, and traces it out in actual practice as

well as in theory. He finds that our society is debilitated by a loss of nerve. People are no longer capable of disillusionment, for they have no ideals from which to be disillusioned. They, furthermore, have no philosophy of morality. The author finds the following popular explanations of the meaning of right: whatever is customary or legal, whatever anybody really prefers, what any individual's conscience dictates, what the Bible, the church or some religious authority commands, whatever is natural, what contributes to happiness or personal pleasure, and whatever provides for the social welfare. He also finds that our civilization confronts a feeling of pessimism, futility and decline.

What is needed is a mature morality. That means a morality that can give a reason for the faith that is in it, and that can properly relate itself to the crying needs of the existing generation. Essentially a mature morality is one which provides for the greatest development of persons in society, by characters that rely on inner rather than external controls, and which extend the sphere of religion over the whole of life. He feels that it is a mature morality to regard all duties as the will of God, and to look upon God as the great undergirding support of the moral life. He is profoundly critical of unethical religion. In the chapter which discusses this matter he provides an excellent catena of illustrations showing the damaging effect of religion divorced from ethics. The best one describes a visit of the friendly visitor to a forlorn young Jewess in an upper class district of an American city. The visitor sympathized with the plight of the young woman, and suggested that she might call upon her neighbors for help in the time of emergency. The young woman replied, "There isn't anyone to call. All the neighbors that live around here are Christians."

This book ought to be studied by our ministers. It is readable and condenses the great questions of morality into a short compass. The discussion is well balanced, and extremely suggestive. The only criticism is that the book does not seem to do full justice to the theological explanation of ethics. It appears that the author regards it as a matter of personal choice as to whether to view our duties as the will of God. Though it certainly improves the ethical life to relate our duties to God or the cosmos, yet in the author's opinion it is possible to explain the essence of morality or obligation independently of God. With this assumption the present reviewer cannot agree.

William F. Orr

Neff, Merlin L., *Keepers of the Flame.* Pacific Press Association. 154pp. $1.50.

It has long been a private belief of this reviewer that we should make more use of poetry and great literature in behalf of religious insight. Thus, when he came across the name of this book in the catalogue he was interested at once. It makes an attempt to study some of the great poets to show the manner in which they faced adversity, conquered fears, and maintained a confident faith.

From the critical standpoint it cannot be said that this work is of the highest quality. For one thing, there is no fresh study of the writings of the poets under survey. Only their most familiar works are cited. For example, we have Chaucer's description of the good parson, Milton's sonnet "On His Blindness," Bunyan's "Pilgrim's Progress," Watt's most familiar hymns, Wordsworth's "The World is Too Much With Us," and Lines Written Above Tintern Abbey," Tennyson's "In Memoriam," Browning's "Saul" and "Prospice," and so on. It must also be said that even in these familiar poems only the most obvious features are alluded to. The author seems to judge many of the poets on the basis of whether they accepted evolution. Also the allusions are unaccompanied by the title of the poem. This means that those who don't know much about the poetry of the author's cited will not know where to turn to find the poem, and the others who do know will hardly be interested.

The book, on the other hand, might be very valuable for popular reading. It flows along, includes some beautiful quotations, and could start some minds along a train of thought that might be of lifelong value. For ministers who like light reading on serious subjects the book is not to be despised.

William F. Orr

Constantino, S. A., Jr., *Amen, Amen.* Harper & Bros. 1944. $2.00.

Smith, Thomas I., *A Soldier's Theology.* Dorrance & Co., 1943. 233pp. $1.75.

These two books have little in common except that they are both on religion and are written by members of the armed forces. The first is by a naval officer who has an interest in religion from a Roman Catholic point of view. The second is by an army man who is evidently a Presbyterian. *Amen, Amen* is a hard boiled barracks presentation of the basic issues of religion and ethics as they would be discussed by a bunch of privates in a bull session. The language is by no means restrained to the requirements of academic chastity or grammatical ac-

curacy. It is racy and vivid. There is nothing original or deep in the arguments, though a good lot of common sense manages to express itself, especially on matters of sex. Preachers might read it for the sake of understanding how a down-to-earth presentation of religion can be made.

A Soldier's Theology manifests what may be called a queer genius. The language of this book is much more starchy than that of the Catholic. The theological ideas are again not original or especially interesting, as they are only a rehash of conservative theology and a nostalgic type of old school ethics. Ample citations are given from Scripture of a sort of proof-text type, with heavy emphasis on the "fulfillment of prophecy" idea. The author exhibits a certain confidence in the fact that his views are pretty largely identical with those of the Almighty, and indulges in many pious aphorisms about what is needed in the world. There is a life-giving quality in his writing, however, that springs from evident sincerity, and there are some indications of an individual point of view. His chapter headings are pretty well composed. Doubtless, those who like to see the youth of the land devoted to the good old ways will take great pleasure and comfort in this book.

William F. Orr

Abell, Aaron Ignatius, *The Urban Impact on American Protestantism 1865-1900.* Harvard University Press, 1943. 264pp. $3.75.

This book will take a permanent place in the bibliography of American church history. The scope is definite, the facts have been thoroughly studied, and the results set forth in an orderly and lucid manner. Indeed, Professor Abell's presentation is so devoid of superfluities that the task of giving a digest is all but impossible. The general purpose of the author is to show how the American Protestant church met two great problems which arose with the rapid development of city life after the Civil War. These problems were (a) the establishment of a more equitable economic and industrial order among the wage-earning masses, and (b) the immediate ministering to their spiritual needs in the overpopulated areas. It was the poor in the great cities which posed these questions for the church, and it was the American Christian Commission formed in 1865 which met them the most efficiently. Although it was not the only organization of its kind, yet "its plan and philosophy of action were so comprehensive that all kindred subsequent movements could be but elaborations or specializations . . . It created a tradition of religious and social sympathy which influenced all later social movements in Protestant America." It was in the last decade of the nineteenth century that the Protestant church made definite moves to meet the problems arising from the conflict between capital and labor. Such men as Henry George, Richard T. Ely, Washington Gladden, W. D. P. Bliss, George Herron, William Tucker and Francis Peabody were foremost in sharpening the social consciousness of organized religion.

The social program of the church received great impetus from the work of the Salvation Army, to which noble body the author devotes an entire chapter. The development of the "institutional" church with broad educational activities and enlightened philanthropy, the work of Sunday Schools and brotherhoods as auxiliaries are discussed in succeeding chapters, with a final consideration of the change in theological education to meet the demands of a socially conscious church.

As the Protestant church now faces another post-bellum era, her leaders should study and profit by the errors and successes of the past. No better source of information could be had than this complete and thoroughly documented volume.

F. D. McCloy, Jr.

Ashton, Joseph N. *Music in Worship.* The Pilgrim Press. 2nd edition. 1943. 232pp. $2.00.

The main concern of the author of this book is the theory and practice of music in the Sunday service of the non-ritualistic Protestant church. In theory, church music is "to bring to stronger and clearer consciousness and to greater vitality our inherent religious nature." "In practice each church should adopt that procedure which is best suited to itself . . . Consideration of religious effectiveness should be the criterion of selection and not mere desire for uniformity." However, above the local applications there are broad divisions of church music each of which has certain general laws. Professor Ashton observes the distinction between ecclesiastical and evangelical music. He also marks the often subtle but very real difference between church music which is an integral part of the service and that which tends to shift the center to itself. It is the difference between church music and music in church. The first half of the book concludes with the thesis that music is not in itself an objective offering made to God, but is rather a medium of communing with God.

The second part takes up such subjects as congregational singing, choir music, organ music, the role of the director and of the organist. The final chapter, as all good final chapters, is but the promise of many more stimulating and informative books which we hope will come from this experienced and sensitive musician.

One could wish that Professor Ashton had dealt less sparingly with specific problems. The book has no index where the perplexed minister or musical director may find comments on or solutions to immediate difficulties. "Music in Worship" serves mainly to help formulate attitudes and basic convictions.

F. D. McCloy, Jr.

BOOKS RECEIVED

Moffatt, James, *The Thrill of Tradition.* The Macmillan Company, 1944. 201pp. $2.00.

Cannon, William Ragsdale, *A Faith for These Times.* University of Georgia Press, 1944. 93pp.

Hunter, Archibald M., *The Message of the New Testament.* The Westminster Press, 1944. 122pp. $1.00.

Wyon, Olive, *The School of Prayer.* Foreword by Robert E. Spear. The Westminster Press. 160pp. $1.50.

Davis, John D. *The Westminster Dictionary of the Bible.* Revised and rewritten by Henry Snyder Gehman. Includes the Westminster Historical Maps of Bible Lands edited by G. Ernest Wright and Floyd V. Filson. The Westminster Press, 1944. 658pp. $3.50.

Kerr, Hugh Thomson, *The Christian Sacraments.* The Westminster Press, 1944. 170pp. $2.00.

Ebright, Donald Fossett, *The National Missionary Society of India, 1905-1942.* University of Chicago Press, 1944. 240pp.

Straus, Roger Williams, *Religious Liberty and Democracy, Writings and Addresses.* Willett, Clark and Company, 1939. 115pp. $1.00.

Apenszlak, Jacob, editor, *The Black Book of Polish Jewry.* Roy Publishers, 1943. 343pp. $3.00.

Howard, George P. *Religious Liberty in Latin America.* The Westminster Press, 1944. 170pp. $2.00.

THE VICTORY OF THE CROSS
George Taylor, Jr. $1.50

This book is an important new study which pictures the expiation on the Cross as the supreme, final act of redemption which places the forgiven sinner in perfect relationship with his Maker. It shows that it is this feeling of eternal fellowship with Christ, the Son of God, which maintains the Christian through trial and temptation and places him beyond the reach of earthly loss and sorrow. The author was for many years Minister of the First Presbyterian Church, Wilkinsburg, Pennsylvania, former President, Board of Trustees, Western Theological Seminary, Moderator of the Presbytery of Pittsburgh, and member Presbyterian Board of Foreign Mission, U. S. A.

THE CROSS AND THE ETERNAL ORDER
Henry W. Clark $2.50

This learned book on the Atonement is based on the positive and independent conviction that the subject matter is one of the supreme aspects of the Christian faith. The author, an English Congregational Minister, and later Head Master of St. George's School, Harpenden and finally of St. John's School at Broxbourne, strongly sustains his thesis that through His divine nature and through His saving work, Christ brought not only God's forgiveness but more important, God's creative life. Thus, there broke into world history from Christ's death and resurrection, a historical dynamic with power to restore it to the line of original intention. The quality of the author's work is indicated in the generous introduction by C. H. Dodd.

PRISONERS' QUEST
Rev. Capt. D. H. C. Read, C. F. $1.50

In Oflag IX A/H, Germany, during the spring and summer of 1942, Captain Read, British Chaplain of the Forces, gave a series of talks to the prisoners of war. These lectures make up the book which is written with a charm and a light touch which makes it hard to put down. "Prisoners' Quest" is sound in logic and philosophy and evidences a delightful spirit, wide and cultured. Its closest analogy is "The Case for Christianity" by C. S. Lewis.

R. W. Gibson

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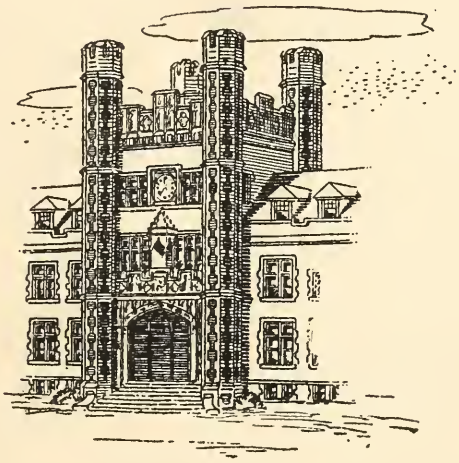
VOLUME 3 NUMBER 2

Western Towers

JUNE, 1945



The Western Theological Seminary

Pittsburgh, Pa.

Western Towers

Published by

The Western Theological Seminary

731 Ridge Ave., N. S., Pittsburgh 12, Pa.

Editors

J. Carter Swaim · F. D. McCloy

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Western Men in the Armed Forces

The full list of Western Men in the chaplaincy are as follows:

Allman, William Mills, '42
Allender, Byron E., '28
Arthur, Thomas C., '41
Atwell, Raymond B., '30
Brown, William M., '41
Carlson, John E. V., '43
Cochran, George Mason, '32
Davison, Clarence E., '36
Elder, Newton C., '26
Forney, George Lee, '28
Fruit, Byron S., '27
Gillespie, James H., '26
Glunt, Homer G., '26
Gold, Joseph M., '33
Greenawalt, Jack C., '44
Harriman, Robert B., '39
Harro, Stewart W., S. T. M. '38
Haverfield, Ross M., S. T. M. '31
Holland, William J., '40
Jenkins, John M., '36
Johnson, Solomon K., '42
Jones, Warren C., S. T. M. '28
Kadel, William H., '38
Knapp, Robert C., S. T. M. '42
Koehler, Norman E., Jr., '33
Lawrence, Edgar F., '42
Leith, Yoder P., '34
Little, John C., '37
Lutz, Harold R., '37
McCammon, Lester L., '23
McCandless, Paul C., '38
McCracken, Kenneth W., '38
McDivitt, John K., Jr., '35
McGugin, James P., '41
Merwin, William S., '24
Miller, Moore R., '31
Parham, Thomas D., Jr., '44
Peterson, Harry M., S. T. M. '32
Post, Harold F., '24
Robb, Fred E., '26
Sanday, Laverne, R., '32
Shoemaker, Edwin A., '35
Smith, Harvey M., '40
Stewart, Francis G., '39
Stone, Howard W., '37
Sweet, Lufay A., '32
Taylor, James E., '38
Teyssier, Emil G., '39
Townsend, Roy W., '40
Walter, Arthur C., '31
Walther, James A., '42
Williams, James H., '37
Wilson, George S., '44
Woodall, William L., '35
Young, David, '44

Yoder Leith, chaplain of the 338th Infantry Regiment, 35th Division, who has received both the Bronze Star and the Purple Heart was the subject of a page article called "Battle Chaplain" in the February 10, 1945, European Edition of *Yank*, the Army weekly.

Seminary Notes

Dr. Hugh Thomson Kerr, '97, of the Shadyside Presbyterian Church of Pittsburgh was the conference speaker for four successive Wednesdays, April 11-May 2. The major theme of his talks was preaching: the four topics being, Apostolic Preaching, Making of a Sermon, The Preacher as Teacher, and The Miracle of Preaching.

Dr. Dwight M. Donaldson, Principal of the Henry Martin School of Islamics in Aligarh, India, presented a series of four lectures on Islam before the students during the final week of April.

From South Boston, Virginia, the Seminary welcomed again Dr. Robert Kirkpatrick who conducted a two weeks' intensive training course in the delivery of sermons. Last autumn, Dr. Kirkpatrick held classes for the Seniors alone; this time, for the Middlers and the Juniors.

During the second semester, twelve students from the Senior class received training in hospital visitation under the supervision of the Rev. H. Vernon Smith, Chaplain of the Presbyterian Hospital of Pittsburgh.

A course in the study of Christian personality was conducted this semester by the Rev. Clifford Davis, Ph. D., collegiate pastor of the Glenshaw Presbyterian Church. Dr. Davis received his specialized training at the University of Pittsburgh, and Pennsylvania State University, and was resident psychiatrist at the Western Penitentiary.

A series of weekly lectures on national missions under the direction of the Board of National Missions of the Presbyterian Church, U. S. A., was presented this spring as a fully accredited course in the Seminary. The speakers were as follows:

Dr. Merlyn A. Chappel, "Panoramic View of Presbyterian National Missions According to Major Geographic Areas."
Dr. E. Graham Wilson, "National Missions — General Organization."
Dr. Jacob A. Long, "City and Industrial Work."
Miss Ann Elizabeth Taylor, "Women's Work for National Missions."
The Rev. J. Earl Jackman, "Sunday School Missions and Alaska."
Dr. Edward A. Odell, "Presbyterian Missions in the Spanish West Indies."
Dr. John K. Bibby, "National Missions in a Changing City."

On the regular Wednesday morning conference hour, the following

peakers addressed the faculty and tudents:

Chaplain Clinton Wunder, Special Assistant to the Senior Chaplain, U. S. N.

Dr. John Oliver Nelson, of the Board of Christian Education.

The Rev. Clayton T. Griswold, Secretary of Youth Budget Plan for the General Council of the General Assembly of the Churches of Christ in America.

Mr. John G. Ramsay, Public Relations Representative, United States Steel Workers, C. I. O. and affiliated with the Federal Council of the Churches of Christ in America.

Mr. W. P. Gordon of the Extension Department of Rural Sociology, Pennsylvania State College.

Dr. John W. Christie, Pastor of the Westminster Church, Wilmington, Delaware.

Mr. Richard Gibson, Superintendent of the Presbyterian Book Store, Pittsburgh, Pennsylvania.

The Rev. Merle Swihart, pastor of the Glenshaw Presbyterian Church.

Commencement Program

MAY 13 - 17, 1945

SUNDAY, MAY 13

1:00 A. M. Baccalaureate Sermon, Dormont Presbyterian Church.

3:30 P. M. Senior Communion Service, The Chapel, Swift Hall.

THURSDAY, MAY 17

0:00 A. M. Annual Meeting of the Board of Trustees, Assembly Room, Swift Hall.

Reunion of Classes of 1895, 1900, 1905, 1910, 1915, 1920, 1925, 1930, 1935, 1940.

3:00 P. M. Annual Meeting of Alumni Association, East Liberty Presbyterian Church, Penn and Highland Avenues.

5:30 P. M. Alumni Dinner, East Liberty Presbyterian Church.

8:15 P. M. Commencement Exercises, East Liberty Presbyterian Church.

Address to the Graduating Class —Howard Foster Lowry, PhD., Litt.D., President of The College of Wooster.

Conferring of Diplomas and Degrees — President Henry A. Riddle.

In Memoriam

We learned with sorrow the deaths of two Western alumni who served as foreign missionaries in the Far East. The Rev. Dr. Charles N. Magill, '02, in Los Baños internment camp, who had been a missionary in the Philippines since 1905. The date of his death has not yet been reported.

The Rev. Watson M. Hayes, '82 died at the Civilian Assembly Center at Weihsien, Shantung, China, August 2, 1944. Dr. Watson arrived in China in 1882. After a year's study of Chinese, he taught from 1883 to 1895 at Tengchow College, and succeeding Dr. Calvin Mateer, was president until 1901. At this time Dr. Hayes edited and printed "The Shantung Times," the first newspaper published in Shantung Province. In 1901 at the request of Yuan Shih Kai, Governor of Shantung, Dr. Hayes established the Provincial University of Shantung and was its first president. Later, because of refusal to compromise with Confucian political leaders, he resigned; and after serving in the

theological work of the Shantung Presbyterian Mission, became head of the Theological Department of Chefoo University. Two years later Dr. Hayes founded the North China Theological Seminary at Weihsien (later Tenghsien) and Women's Bible Seminary, a co-educational venture, which up to 1941 had together graduated 445 men and women.

On April 1, 1933, he retired officially, but continued his labors. When the Japanese took Tenghsien, Dr. Hayes and his wife remained alone at the Seminary and in March, 1943, were taken to the internment center at Weihsien, where a year and a half later, death came, August 2, 1944.

Dr. Hayes was one of the best Chinese scholars in China, with a thorough knowledge of the language, both as a speaker and as a writer. All his teaching was done in Chinese, and he has been a prolific author. His list of publications includes: scientific, mathematical, theological and exegetical works, logarithmic tables, astronomy, physics, life of Christ, apostolic history, systematic theology, sociology, evolution, commentaries on Romans, Ephesians and Hebrews. He was joint editor of the "New Critical and Expository Commentary on the New Testament" in Chinese and assisted in the revision of the Chinese Presbyterian Hymnal, Confession of Faith, Book of Discipline and the Catechism.

(Information gathered from a Memorial Minute, adopted October 16, 1944, by the Board of Foreign Missions of the Presbyterian Church in the United States of America.)

Classes for Laymen

The first series of Classes for Laymen concluded a successful term of 16 sessions on May 7. 45 men registered and the percentage of regular attendance was high. Dr. Wm. F. Orr conducted a series of lectures on Doctrine the first hour and Dr. J. Carter Swaim on New Testament the second. The response was so enthusiastic that a new series to run eight weeks in the Fall has been planned. An announcement will be made as to the professors and courses.

One of the high spots in the series was the night the Ruling Elders Association held their annual banquet in the Seminary Dining Hall and then heard lectures on the two courses in the Chapel. Dr. Riddle traced the history of Western with special emphasis on her wonderful tradition as the "School of the Prophets."

Another evening a tour of inspection of the Seminary buildings was made ending with a visit to the Library where a special exhibit of rare books and background material for the courses was put on display by F. D. McCloy, librarian. The night of the last lecture the class presented gifts of books to Dr. Orr and Dr. Swaim and also to the Library as a token of their appreciation to these men who had contributed so generously of their time.

These classes aroused national interest and were written up in many religious publications. Western has received numerous inquiries from other organizations for information with which to institute similar classes for laymen.

List of Library Accessions

The books listed below are accessions to the library of the Seminary in the departments of Practical Theology and Theology published in 1943-1945. New books in the other departments will be listed in subsequent issues of WESTERN TOWERS. It is the earnest wish of the library committee of the faculty that the alumni make use of the mailing service of the library. Books may be borrowed for five week periods.

WORSHIP

Ashton, Joseph Nickerson, *Music in Worship, The Use of Music in the Church Service,* Pilgrim Press, Boston, 1943.

Bailey, Albert Edward editor, *The Arts and Religion, The Ayer Lectures of the Colgate-Rochester Divinity School,* Macmillan, New York, 1944.

Bell, Bernard Iddings, *The Altar and the World, Social Implications of the Liturgy,* Harper Bros., New York, 1944.

Blackwood, Andrew, *The Fine Art of Public Worship,* Cokesbury, Nashville, 1944.

Brenner, Scott Francis, *The Way of Worship, A Study in Ecumenical Recovery,* Macmillan, New York, 1944.

Fosdick, Harry Emerson, *The Meaning of Prayer,* Association Press, New York, 1943.

Heimsath, Charles H., *The Genius of Public Worship,* Scribner, New York, 1945.

Kerr, Hugh Thomson, *Christian Sacraments,* Westminster Press, Philadelphia, 1944.

Leeson, Spencer, *The Holy Communion, An Attempt at a Devotional Study,* Longmans, Green, New York, 1943.

Lowrie, Walter, *The Lord's Supper and the Liturgy,* Longmans, Green, New York, 1943.

Mason, Henry L., *Hymn Tunes of Lowell Mason, A Bibliography* Cambridge University Press, Mass., 1944.

Speer, Robert Elliot, *Five Minutes a Day, Westminster Press,* Philadelphia, 1943.

Stevens, Georgia, *Gregorian Chant,* Macmillan, New York, 1944.

Wolfe, Paul Austin and Dickinson, Clarence and Helen A., *The Choir Loft and the Pulpit, Fifty-Two Complete Services of Worship,* H. W. Gray, New York, 1943.

HOMILETICS

Allen, Arthur, *Art of Preaching,* Philosophical Library, New York, 1943.

Booth, J. N., *Quest for Preaching Power,* Macmillan, New York, 1943.

Bryan, Dawson C., *The Art of Illustrating Sermons,* Abingdon-Cokesbury, New York, 1943.

Butler, G. Paul, ed., *Best Sermons, 1944 Selection,* Ziff-Davis, Chicago, 1944.

Chappell, Clovis Gillham, *Sermons From Revelation,* Abingdon-Cokesbury, New York, 1943.

Dolan, Albert H., *Homiletic Hints for Seminarians and Young Priests,* Carmelite Press, Chicago, 1943.

Engstrom, Theodore, ed., *Great Sermons by Great American Preachers,* Zondervan, Grand Rapids, 1943.

Frost, S. E., Jr., *The World's Great Sermons,* Halcyon House, Garden City, 1943.

Gerstein, Israel, *Reveille or Taps? Sermons, Essays and Addresses,* Bloch, New York, 1943.

Hoeksema, Herman, *The Amazing Cross,* Erdmans, Grand Rapids, 1944.

Kirkpatrick, Robert White, *Creative Delivery of Sermons,* Macmillan, New York, 1944.

Levinthal, Israel Herbert, *A New World is Born, Sermons and Addresses,* Funk and Wagnalls, New York, 1943.

Luccock, Halford Edward, *In the Minister's Workshop,* Abingdon-Cokesbury, New York, 1944.

Macartney, Clarence Edward, *Great Interviews of Jesus,* Abingdon-Cokesbury, New York, 1944.

Morgan, George Campbell, *The Triumphs of Faith,* Revell, New York, 1944.

Noyes, Morgan Phelps, *Preaching The Word of God,* Scribner, New York, 1943.

Ockenga, Harold John, *The Comfort of God, Preaching in Second Corinthians,* Revell, New York, 1944.

Oxnam, Garfield Bromley, *Preaching in a Revolutionary Age,* Abingdon-Cokesbury, New York, 1944.

Poteat, Gordon, *We Preach not Ourselves,* Harper, New York, 1944.

Scherer, Paul, *For We Have This Treasure,* The Yale Lectures on Preaching, Harper, New York, 1944.

Schlarman, Joseph H., *Catechetical Sermon-Aids,* Herder, St. Louis, 1944.

Sockman, Ralph Washington, *Date with Destiny, A Preamble to Christian Culture,* Abingdon-Cokesbury, 1944.

Sperry, William Learoy, *Rebuilding Our World, Sermons in the Harvard College Chapel,* Harper, New York, 1943.

Spurgeon, Charles Haddon, *Sermon's on the Second Coming,* Zondervan, Grand Rapids, 1943.

Thompson, Ernest Trice, *Changing Emphases in American Preaching,* Westminster, Philadelphia, 1943.

THEOLOGY

Berdyaev, Nicolas, *Slavery and Freedom,* Scribner, New York, 1944.

Boodin, John Elof, *Religion of Tomorrow,* Philosophical Library, New York, 1943.

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Book Reviews

Wright, George Ernest and Filson, Floyd V., *The Westminster Historical Atlas to the Bible,* with an introductory article by William Foxwell Albright, The Westminster Press, Philadelphia, 1943, 114pp., $3.50.

This is the kind of book that can be counted upon to stir the enthusiasm of the reviewer. In the first place it is an excellent specimen of the bookmaker's art. It contains an abundance of well chosen illustrations, and the printing is all that could be desired. But one's enthusiasm arises especially as he contemplates the maps in the volume. The present reviewer has never run across better specimens of map making.

A new Historical Atlas has been greatly needed for some time. George Adam Smith's *Atlas of the Historical Geography of the Holy Land* was published in 1915 and served very well for a time. But the enormous advance in our knowledge acquired in recent years as a result of archaeological research has rendered older works along a number of lines altogether inadequate for Biblical and historical study today. We must have completely new equipment and not the least important among the many subjects that must be dealt with is that of Historical Geography.

The Westminster Press is to be congratulated upon its announced intention to provide us with a new line of literature thus greatly needed and especially upon this excellent model to be followed in the series.

David E. Culley

Scott, R. B. Y., *The Relevance of the Prophets,* Macmillan, New York, 1944, 237pp., $2.50.

This book does two things for the reader: it presents him with a clear and vivid picture of Prophecy in the Old Testament, and it shows him how strikingly that picture fits into the life of our times. Just that, it is clear, Dr. Scott set out to do in writing the book, and it is evidence of his splendid abilities that he has been able to accomplish his purpose in such a small volume.

This is a book for the preacher—not in the sense that it can be substituted for some solid work on his part in becoming acquainted firsthand with the Old Testament. The work is scholarly throughout and Dr. Scott has made good use of the best results of Old Testament research in modern times. It should be added, however, that the reader is not conscious of the author's erudition. In other words Dr. Scott is an able and interesting writer, at home in the Old Testament, and equally sensible of the conditions and needs of life in the world today.

We do not doubt that the Old Testament has a great message for our times, but too few intelligent people seem to be aware of it. The Prophets in particular speak directly to us. But while we have ears to hear we don't hear. Dr. Scott's book should help greatly to arouse interest among both laymen and the clergy alike—among laymen because here the message and significance of the Prophets are presented clearly, comprehensively, and in an arresting style; among the clergy because the book provides an excellent review of the work of the greatest preachers of all time, and they were men who were facing crises similar to our own. What is the greatest issue, for example, of our time? It is undoubtedly the moral problem with all its implications. Exactly so was it for Amos, Hosea, Micah, Isaiah, Jeremiah, etc. They met it in a manner which the world has never forgotten. The preacher today may learn from them, and Dr. Scott's book may well serve as his guide.

David E. Culley

Latourette, Kenneth Scott, *Advance Through Storm, A. D. 1914 and After, with Concluding Generalizations,* Volume VII of *A History of the Expansion of Christianity,* Harper and Brothers, New York, 1945, 560pp., $4.00.

This, the concluding volume of Dr. Latourette's seven volume work, is a "must own" number whether you own the other six volumes or not. Historians generally are hailing this series as the most significant and valuable study in general church history in this quarter century.

This reviewer has been making extensive and intensive use of all seven volumes. There are, to his knowledge, a few factual and typographical errors which will undoubtedly be corrected. But the exceeding

greatness and value must not be shadowed in the least by petty criticisms.

Here we have church history constructively written. True, the author makes no attempt to write the history of institutional, doctrinal, ecclesiastical Christian communions. He steadily pursues the course of setting down the history of Christian expansion with the whys, hows, effects and prospects, the defeats and the victories.

Until recent years, "Missions" were considered as something apart from church history. Could any attitude be more erroneous?

In this concluding volume, the author brings the history from 1914 up to date. His summaries and conclusions are masterful and statesmanlike. Whether or not you agree at all points, you can never feel but that Dr. Latourette is speaking out of fullness of knowledge. Every reader will be especially challenged by the way he handles the "Laymen's Foreign Missionary Inquiry" of 1930-1933.

As usual, there is a very valuable bibliography. Then there is a series of much needed maps which might well have been distributed through the other volumes.

Gaius J. Slosser

Wiley, S. Wirt, *History of Y. M. C. A.—Chuch Relations in the United States,* Association Press, New York, 1944, 227p., $2.00.

Christian leaders cannot afford to nurture prejudices or misunderstandings. Those of us who were active in the first World War remember how the "Y" came to be damned with respect to its handling of the post exchanges, most of which condemnation came as a result of the Knights of Columbus playing up the Salvation Army. Then there are others who recall "the good old days" when the "Y" was a center of evangelism coupled by Bible study with men's mass meetings every Sunday afternoon. Now we hear that the "C" is practically omitted from the Association in many a city center.

The time is ripe for just such a book as this. All of us, the older and the younger generation, need this very readable, very interesting, very frank and very revealing history. The ministers and the lay leaders of all our catholic, evangelical Protestant churches, after careful study of all the facts, will be in position to revive and more firmly re-establish cooperation as between the Y. M. C. A. and the Churches to the very great advancement of the Kingdom of Christ. Mr. Riley has rendered a genuinely constructive service and it will be your privilege to read what he has written.

Gaius J. Slosser

Davis, John D., *The Westminster Dictionary of the Bible,* revised by Henry S. Gehman, The Westminster Press, Philadelphia, 1944, 658pp., $3.50.

This is a new edition of the well-known John D. Davis' *Dictionary of the Bible.* The first issue was published in 1898, and Dr. Davis carried the work through three more editions, the fourth appearing in 1924. The present issue is entitled "The Westminister Dictionary of the Bible" and the work of revision has been carried on by Dr. Henry Snyder Gehman, Dr. Davis' successor in the chair of Old Testament Literature at Princeton Theological Seminary.

A Bible dictionary is doubtless to be regarded as the first essential in the working equipment of the serious student of the Scriptures. Fortunately a number of such works are available, and they are all good. Some of them present the results of research by liberal minded critical scholars, some are compiled from the conservative point of view, while others represent a middle position in Biblical interpretation. The present volume is, of course, conservative. In outward appearance it is a great improvement over its predecessor. Printed on thin paper it is much more compact and convenient to handle. Another improvement is the indication of pronunciation provided for all but the commonest terms for which such indication is unnecessary.

The revision touches many of the articles in the Dictionary, although it would be difficult to say just how many without comparing all the articles in the book with an earlier issue. In the great majority of the articles consulted by the present reviewer, the changes are slight—even in cases where, in the opinion of the reviewer, alterations are necessary if the book is to represent our present-day knowledge of the Old and New Testaments.

Another improvement is to be found in the excellent collection of maps supplied as an appendix to the Dictionary. Here they can be consulted with ease without the necessity of having to search them out in the body of the text.

David E. Culley

Kerr, Hugh Thomson, *Christian Sacraments; a source Book for Ministers,* The Westminster Press, Philadelphia, 1944, 179pp., $2.00.

Here is a book that is truly a "source book." Dr. Kerr has given us a treatment of the Christian Sacraments that is both popular and thorough. The language is simple, direct, understandable. The layman can read this book and understand what he reads; the scholar will read it and envy its smooth, even style.

It is a comprehensive presentation of the Sacraments. The field is adequately covered, the problems involved fairly presented, yet the reader is not smothered in endless details of research and argument. If the minister wishes to do special work in this field, he will find here many suggestions and the lines to follow. The preacher is provided with an abundance of sermonic material and excellent suggestions on how to bring to his people the value and meaning of the sacraments. Here is one source book that will not become empty after one dipping but will be replenished as it is used again and again.

Dr. Kerr renders a real service to the Christian Church and to the clergy in particular by reminding us, if indeed some of us ever knew, that the Sacraments do for us what the Word of God does. They are given "in order that we might not merely hear the message of divine grace but also see it and proclaim it more clearly." Preaching reaches us through the ear, the Sacraments through the ear, the eye, and the whole personality of man. Without faithfulness to both the preaching of the Word and the administration of the Sacraments we do not have a true Church.

In the chapters on Baptism, and more particularly the section on Infant Baptism, plain words are written. Ministers need these words for the simple reason that Infant Baptism has degenerated into little more than a ritual of name-giving. "To speak of the christening of a little child or of an adult is to ignore the authority of the Church. It is the Church that administers the sacrament, and anything that tends to separate this sacramental service from the life and worship of the Church robs it of its essential meaning." A careful reading of this section will show how the minister can correct such false thinking.

The celebration of the Sacrament of the Lord's Supper will be enriched in every church if the suggestions made by Dr. Kerr are taken seriously. It is always a source of amazement and despair to discover how often our observance of this sacrament is ruined by ministers whose love of freedom and informality causes them to leave out of this service those essentials which make it a sacrament. If our ministers would use the order of service for the Sacrament of the Lord's Supper as it is in our Book of Common Worship, such unforgivable blunders would be avoided and our people would be spiritually blessed.

The final chapter on "Is Inter-Communion Possible?" is a frank and realistic presentation of the situation. While it would seem impossible for us, as religious bodies, to get together, the first step must be an honest facing of the facts. However, Dr. Kerr puts it correctly when he says, "To many these are discouraging words, but since they are true words we will, by recognizing their validity, continue more surely to make progress toward the unity of the Church for which our Lord prayed and which, following his example, we pray."

Claude Conley

Quimby, Chester Warren, *Paul for Everyone,* The Macmillan Co., New York, 1944, 176pp., $2.00.

Chester Warren Quimby, formerly president of the National Association of Biblical Instructors, is now pastor of the Methodist Church, Mifflinburg, Pa. A professor turned pastor, he does an excellent job of popularizing knowledge about Paul. The volume treats "Paul's personality, religious experience, journeys, career, letters, world view, Gospel, and achievements as a unified whole on an introductory level." There are ten chapters with such attractive titles as "The Tormented Persecutor," "The Belated Convert," "The Eager Apostle," "The Pioneer Missionary," "The Triumphant Martyr," "The Practical Saint."

Several novel features add to the usefulness of the book. There is appended "A Pauline Dictionary," defining (in 13 pages!) more than 50 theological terms ranging from "Age" to "Wrath." Geometrical diagrams set forth "Paul's Scheme of the Universe" and "Paul's Scheme of Salvation." The end papers are maps, one showing Paul's journeys, the other showing those journeys superimposed on a map of the United States (from Jerusalem to Rome is the equivalent of the distance from Wilmington, Del., to Pierre, South Dakota).

This is a fresh and stimulating approach to Paul. Its title is not misleading. The minister will find in it an effective technique for linking religion with life, and the minister whose people know this book will have more understanding parishioners.

J. Carter Swaim

Rall, Harris Franklin, *According to Paul,* Charles Scribner's Sons, New York, 1944, 272pp., $2.75.

The textbooks of Harris Franklin Rall have introduced generations of college students to Jesus. Here is a volume that ought to introduce many more to Christ's chief apostle. It seeks to combine what are often separated, the historical and the theological. Thanks to Paul's letters, "There is no other man of that ancient world whose spirit and character are so fully revealed to us" (p. 8)—that is the historical. On the other hand, "Paul has shaped the thinking of the Christian Church more than any

other one man" (p. x)—that is the theological

Dr. Rall, who is professor of systematic theology at Garrett Biblical Institute, wrote the major part of this book as lectures which were delivered on the Ayer Foundation at the Colgate-Rochester Divinity School; his purpose was "to serve the Christian minister in aiding him to a richer and more positive message" (p. xi), and it may be said that he has succeeded. "Religion in Search of a Theology," "Salvation as Remaking," "Salvation in History and Beyond History" are chapter headings which suggest the way in which the author sets about discovering Paul's relation to the faith of today.

A notable emphasis in the book has to do with Paul's truth that "we are members one of another." There are sections on "The Church as the People of God," "Religion and Ethics," "The Social Significance of the Church." There are helpful discussions of such concepts as faith ("free and open-eyed response, not a blind submission"—p. 59), grace ("Paul's word for this love of God in relation to sinful men"— p. 57), apocalypticism ("there is a certain analogy here with the Marxian revolutionary philosophy"—p. 170), mysticism ("you can hardly find a mystical passage in Paul which does not include an ethical reference or implication"—p. 80).

The former president of the Iliff School of Theology is familiar with the literature about Paul, but has read Paul for himself. Enough has been said also to indicate that he is thoroughly alive to the mood and the needs of the modern world. For a summary of scholarship's present-day attitude towards Paul, we don't know of anything better.

J. Carter Swaim

Moffatt, James, *The Thrill of Tradition,* The Macmillian Co., New York, 1944, 201pp., $2.00.

James Moffatt brought to the service of religion a rarely gifted mind which made him an authority in almost every field of Christian knowledge. His first chair was that of New Testament at Mansfield College, Oxford; his last that of church history at Union Seminary. While an informal group of British scholars was making arrangements to produce a modern speech version of the Bible, Dr. Moffat turned out one all by himself. Old Testament as well as New. He is the author of works in the field of New Testament theology as well as of New Testament introduction, and edited a series of commentaries.

Dr. Moffatt's prodigious capacity for work has become almost legendary. The story is that after he had completed his translation of the Bible, the publisher wired that the Gospel of Luke was missing. Dr. Moffatt went to bed that night surrounded by Greek manuscripts, Syriac versions, Latin commentaries, German wordbooks, and American cigarettes—and on the following day his version of Luke was in the mail. While resting from literary labors of this sort, he found recreation in writing other types of books — detective stories, biographies, etc. His colleagues contended that whenever his notebook got full he sent it to the printer.

Whatever he touches, he adorned, and in this book he brings to life words and ideas which the modern age often considers dead. An era devoted to novelties scorns the traditional. Dr. Moffat knew that the past was once alive—that, indeed, it was once the present. The volume originated as the James W. Richards Lectures delivered at the University of Virginia.

Its six chapters deal with "The Throb of Words and of the Word" (the thrill "of being in contact with some living truth or force which is older and larger than ourselves," "the pulse of the timeless in time" —p. 3), "The Epichristian Age and Its Sequel" ("no great literature exists except in the wake of some great event or hope of rousing a people"—p. 40); "From One Generation to Another" ("Christians thrilled to tradition as the living nexus between them and the apostolic testimony"—p. 72); "The 'New Trent Religion.'" ("There is often milk and meat, but seldom exact agreement, in the prevalent interpretation of tradition within Roman circles today"—p. 105); "In the Way?" (for many moderns, tradition is an obstacle that stands "in the way"; when rightly understood, tradition puts men "in the way" that leads to life); "Then and Now" (whether as a welcome or an unwelcome surprise, "The time comes when men realize for the first time that what was then 'now' is now 'then.'"—p. 146).

Dr. Moffat died in June, 1944, and even from so prolific an author there cannot be many posthumous volumes. If this one somewhat suggests the bride's attire ("something old, something new, something borrowed, something blue"), it is of special interest as a great scholar's valedictory. It makes real and vivid the heritage of freedom which both preserves, and is preserved by, the Christian tradition.

J. Carter Swaim

Werner, Hazen G., *And We Are Whole Again,* Abingdon-Cokesbury, New York, 1945, 195pp., $1.50.

It is with some misgiving that this reviewer observes the growing number of

books devoted to ecclesiastical therapy. Not that the need is small for creative techniques based upon Christian conviction. Rather, the danger of such writing lies in the encouragement it offers to the popular heresy of viewing religion not as an end in itself, but as a means to an end. Yet the fascinating anecdotes with which Dr. Werner's book is filled tell of an unusual ability in counselling and an unusual understanding of the essential focus for such work. "We can come into the experience of reality," writes Dr. Werner, "only through the presence of a real center. It will take the Christ to bring us to a place where we live completely, unifiedly."

The author writes against the background of his own active pastorate in Dayton, Ohio, and is keenly aware of the dangers involved in America's growing urbanization. To this situation he brings a vital faith in God's transforming power and a quiet confidence in his own diagnostic and prescriptive skill. Though it lacks a bibliography, his book is packed with the evidence of wide reading, by no means limited to the field of psychology — though Jung and Kunkel, Krueger and Reckless, Dewar and Hudson emerge repeatedly. All in all, Dr. Werner has added an interesting volume to the shelf of pastoral psychiatry, though its author, like most of his colleagues in this field, seems scarcely aware of Christianity save as an "adequate Gospel" for the "psychologically lost."

Lockhart Amerman

Curtis, William A., *Jesus Christ the Teacher, A Study of His Methods and Message Based Mainly on the Earlier Gospels,* Oxford University Press, New York, 1943, 259p., $3.25.

Fifteen years ago an American divinity student sat at the feet of a Scottish professor. The professor told the student that his place in American life was in a chair of New Testament. The student is now in a chair of New Testament and reviewing the professor's book—not too dispassionately!

Those who heard the lectures of Professor William A. Curtis in the post-graduate school of theology at the University of Edinburgh found themselves echoing the disciples of Emmaus: "Was not our heart burning within us . . . while he opened to us the scriptures?" They remember also the prayers with which the professor began the classroom hours—prayers which came from a heart that loved the New Testament and a memory stored with it, as well as from a mind which ceaselessly explored it.

This book is the product of reverent scholarship, the kind of Scottish scholarship of which John A. Hutton wrote: that it "supplied the Church with proof and example, that the heart may be fixed and the tongue may sing, though the mind remain open and teachable." Professor Curtis knows all the critical theories, but does not begin his exposition with them. They underlie what he says, but his approach is always positive. The subtitle of the book is "A Study of His Method and Message based Mainly on the Earlier Gospels." The discerning reader will sense at once the significance of this, but it is not until p. 212 (five-sixths of the way through the book) that the author discusses the critical questions with which most writers think it necessary to begin.

Professor Curtis knows all that modern research has disclosed about the linguistic problems of the New Testament, but is certain that a knowledge of words alone can never lead to a complete understanding of our Lord: "There is no surer way of doing injustice to His mind than to assume that His use of conventionally accepted phrases and ideas was bounded by the horizon of traditional or contemporary understanding, whether popular, apocryphal, or Rabbinic" (p. 66).

Professor Curtis believes that after we have done our best to explain the New Testament, it still has something to teach us—and that emphasis upon what our Lord taught is of major importance in the world of today. One is amazed at the felicitous words with which he describes what he has learned, as when he says of Jesus (to cite but a single example): "The vocabulary which He employs is not more ample than a child or a peasant might command" (p. 105).

The Hibbert Journal states that this book "may be said to mark the emergence of a new spirit in New Testament interpretation." *Une hirondelle ne fait pas le printemps*—but when was a swallow ever mistaken?

J. Carter Swaim

Hershberger, Guy F., *War, Peace, and Nonresistance,* Herald Press, Scottdale, Pennsylvania, 1944, 415pp., $2.50.

Ordinarily, opponents of war are associated in the same category with liberals and modernists. Fundamentalist thunderbolts are often hurled against modernists, pacifists, and communists. This reviewer has never been able to see any necessary connection between pacifism and free theology. As a fact, it has been clear that a simple literalism would provide a more unshakeable foundation for non-participation in war than liberalism would.

The book under review is an excellent case in point. It portrays the doctrinal and

ethical position of the Mennonites on the subject of war. The author, a sociologist of Goshen College, is sufficiently devoted to the inerrancy of the Scriptures, and the evangelical doctrines of the Faith. But he presents an imposing, if not unanswerable, case in favor of nonresistance. His views are interesting as revealing the Mennonite mind, as exhibiting unquestioning faith in the finality of the Gospel, and as a demonstration that one can be fully conversant with the latest books in ethics and theology and still hold to a devout and simple faith. Doubtless such a combination of qualities is made possible by the nonresistance attitude.

Nonresistance, as the author explains it, is no strategy for social reform or for subtle self-defence. It is the ethical corollary of conversion. Jesus commanded us to love our neighbors and our enemies. That means that we must seek their good preferably to our own. That also means that we cannot use force against them. The author draws from this the clear consequence that a Christian cannot be a policeman, a hangman, a judge, a mayor, a legislator, a politician, or a soldier. A Christian will respect and obey these officials so long as they do not seek to make him disobey God. But he can never become one of them. According to the author's interpretation of the Bible, society is sinful through and through. The Christian must be separate from it. He can only participate in social actions that do not involve him in direct sin. War is the greatest complex of social sin in existence.

At the same time the Christian cannot join labor unions or manufacturer's associations. One's respect for this band of Christians is inevitably awakened when you see how they hue to line. We have known Presbyterian Clergy who were sensitive to the ills of labor unions while remaining obtuse to the equally great transgressions of capitalistic combinations. Our author very fairly exposes both.

He traces out the development of the activities of the Mennonites and the other "historic peace churches" from the beginning of their history in the Anabaptist movement. He draws careful distinction between the Mennonites, Brethren, and Quakers. His book is a mine of interesting information about the history of these impressive bodies of Christians, and contains what is probably a unique description of the experiences of the conscientious objectors in this war and in the last one. It also contains a spirited defense of the "absolutist" position as the only true scriptural one.

The author draws upon a division of the laws of the Old Testament which is also found in the Westminster Confession of Faith. That is, that the Mosaic legislation contained the moral law, ceremonial law, and civil or political ordinances. He finds in the moral law an absolute condemnation of war. In the political ordinances, on the other hand, law was permitted to the Old Testament peoples. He believes that that was an earlier and inferior convenant granted to them on account of their sinfulness, but abrogated entirely by the new covenant under Jesus Christ.

Every Presbyterian minister ought to read and study this book. It explains the attitude of the Mennonites. It challenges our consciences to reexamine the whole question ourselves. It likewise furnishes a clear background against which we may view the vexed questions of the social problem in the light of the Biblical teachings. At the same time it shows how one may believe in a very simple faith, know what is going on all around, and at the same time discuss differing views without rancor or compromise.

W. F. Orr

Davies, D. R., *Down Peacock's Feathers. Studies in the Contemporary Significance of the General Confession,* Macmillan, New York, 1944, 187pp., $1.75.

This is a book which extracts dynamite from ritual. It is a kind of manifesto based upon the Anglican General confession. Every proposition of the General confession is treated as a text to explore the depths of human sin in the modern situation. The book is a stirring and exciting one. It ought to be read and pondered deeply by every clergyman, and by as many laymen as can be persuaded to read it. The title is an exhortation symbolizing the necessity for eliminating pride. Pride and the will to power are taken as the basic human sins.

A discussion of sin which jabs real thrusts into the conscience is as rare as it is desirable. Most old time discussions of sin seem to miss every point of existence when read now. But this is one calculated to strike home. It discusses the manifestations of corruption in places where theologians have been least accustomed to look—in the state, in the high ranks of society, among the reformers, in the church, both Catholic and Protestant, and in the flower and fruit of our finest civilization.

The basic proposition of the book is that power corrupts and absolute power corrupts absolutely. Only one being combines power and perfect holiness. That being is God. God's power is his ability to permit freedom. God's ability to permit freedom is his love, for he bears the suffering caused by freedom. Man's trouble is that he can-

not permit freedom. He cannot permit freedom because he has lost the condition of true freedom which exists only in subjection to God.

The corruption caused by man's rebellion against the will of God is traced most interestingly in the development of modern capitalism, of socialism, of Nazism, all of which are the unintended results of what were thought to be movements for man's benefit. Mankind is in the desperate situation where everything that he regards as good is converted by the horrible alchemy of sin into his ruin and destruction.

The book calls for repentance and humility. It urges that we view history as the theatre to produce the church or the kingdom of repentance. It declares that the need of man is for redemption, not reform, though no Christian can afford to ignore the call for reform. The author of this book has himself drawn deep insights from the communists, from the modern rationalists, and from the age old doctrines of the church. The product is a type of orthodoxy that is quite different from what ordinarily passes under the name.

One disquieting reflection arises in the mind of the reader. It was hard to escape the conviction that the book itself did not convey the impression of humility on the part of the author that he so earnestly calls for in others. He seems to take delight in castigating man, and a kind of pride in the skill with which he is able to show the devastating effects of pride gleams out of many paragraphs. The author might be the first to admit this, and it might be used as another telling illustration of the universality of corruption. His greatest authorities seem to be Marx, Kierkegaard, Dostoyevsky, Berdyaev, and Toynbee. It is not surprising, therefore, that his book is a kind of English edition of Niebuhr on Man.

W. F. Orr

Simpson, Henry Jerome, *Pastoral Care of Nervous People,* Morehouse-Gorham Company, New York, 1945, 194pp., $2.25.

The chief value of this book is that it calls the pastor's attention to an almost universally neglected or misunderstood part of his work. The book is not a psychological treatise—makes no pretense at being such. The author outlines in a sketchy fashion the various personality disorders and indicates the point of contact between religion and the scientific approach to satisfactory life adjustments.

To deal successfully with the maladjusted people in any congregation, the author feels that the minister must have the following minimum training: personality development; general psychology; abnormal psychology (which he confuses with psychiatry). "It is past time that careful courses in these subjects should be given in the seminaries if the pastoral office is to be taken seriously in this age."

The book has two serious defects. It oversimplifies the diagnosis and treatment of the various personality disorders and its content is hopelessly out of date.

The important names of Freud, Adler and Jung are mentioned and their contributions evaluated in an acceptable fashion, but the significant modern names of Murray, Allport and Lewin are not mentioned. Simpson knows the older techniques of word association, free association and dream analysis, but has apparently never heard of the Rorschach and Thematic Apperception tests and many other major tools which have recently been developed in this field.

The uncritical reader may be led astray by the apparent ease of the cures. The majority of any worker's attempts to cure personality disorders will result in failure. The successes which do come grow out of careful preparation and long experience.

The book's contribution is to make the interested pastor conscious of a field of wider usefulness if he has the time and the inclination to pay the price of careful preparation.

Clifford E. Davis

BOOKS RECEIVED

Barclay, George, *The Bible Speaks to Our Day,* The Westminster Press, Philadelphia, 1945, 93pp., $1.00.

Caillet, Emile, *Pascal, Genius in the Light of Scripture,* The Westminster Press, Philadelphia, 1945, 383 pp., $3.75.

Blackwood, Andrew W., *Pastoral Work, A Source Book for Ministers,* The Westminster Press, Philadelphia, 1945, 252pp,. $2.00.

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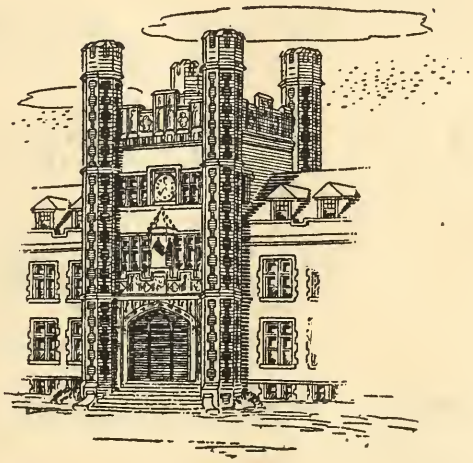
VOLUME 3 NUMBER 3

Western Towers

DECEMBER, 1945



The Western Theological Seminary

Pittsburgh, Pa.

Western Towers

Published by

The Western Theological Seminary

731 Ridge Ave., N. S., Pittsburgh 12, Pa.

Editors

J. Carter Swaim · F. D. McCloy

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Order of Service

OF THE INDUCTION OF J. CARTER SWAIM

THE REVEREND P. W. SNYDER, D.D.
Vice-President of the Board of Trustees, *Presiding*

THE PRELUDE:

Trumpet Tune ..... *Henry Purcell*

Prelude in D Minor ..... *Louis Nicholas Clerambault*

"Hark, A Voice Saith, 'All Are Mortal'" ..... *J. S. Bach*
HOWARD L. RALSTON, Organist

INVOCATION

HYMN 5—"Joyful, joyful, we adore Thee"

SCRIPTURE READING ..... Acts 20:17-32
THE REVEREND HARRY BURTON BOYD, D.D.

CEREMONY OF INDUCTION

The action of the Board of Trustees

The approval of the General Assembly

The subscription to the Formula

PRAYER OF INDUCTION ..... THE REVEREND W. PAUL LUDWIG, Ph.D.

CHARGE TO THE PROFESSOR ..... THE REVEREND CLAUDE S. CONLEY, D.D.

SOLO—"O Lord Most Holy" ..... *Cesar Franck*
JULE ANDRULONIS, Alto

INAUGURAL ADDRESS ..... "The Words That Jesus Spoke"
THE REVEREND J. CARTER SWAIM, Ph.D., D.D.

HYMN 236—"I heard the voice of Jesus say"

BENEDICTION

THE POSTLUDE—Toccata and Fugue in D Minor ..... *J. S. Bach*

Induction Prayer

W. Paul Ludwig, Ph.D.

ALMIGHTY GOD, Father of Mercies, before Whose great glory we stand revealed for what we are—good or ill, strong or weak, wise or foolish—declare Thy Holy Will unto us. We are met under the auspices of truth—Thy Truth: healing, energizing, redemptive. Grant that we may adore it and live it and give it; and that this institution so long and valiantly devoted to that cause may prosper in Thy judgment.

At this solemn moment, we lift up our hearts in fullness of praise. Thou hast blessed us richly in the calling of Thy servant to the noble ministry and the exalted art of teaching. We acknowledge his surpassing gifts as the endowment of Thy special grace, and we commit his high promises to Thy continuing favor. Cloak him with the prophet's mantle and keep him wise and fearless in the interpretation of Thy word. As Thou dost reveal unto him, so may he make known the hidden beauties of the Gospel with unerring and persuasive power.

In their quest for faith and knowledge, and in their conquest of doubt, may he focus the light of his own mind and spirit upon the souls of unnumbered youth. May his experience of the dynamic of Christ and his devotion to the dignity of truth become a watchword and a torch in these halls of learning and throughout the Church. Make him above all things a man of the Spirit, wholly devoted not so much to his task as to his Taskmaster—a bond-slave of Christ Jesus, Whose story it is his to make live. Give him in body, heart and will the strength equal to his high resolves and conscientious hopes—in Christ Jesus, his Lord.

Amen.

Induction Charge

Claude S. Conley, D.D.

DR. SWAIM, it is with great personal pleasure and no little satisfaction that I, on behalf of the Board of Trustees, welcome you back with us as Professor of New Testament Literature and Exegesis. In a truly remarkable way our lives have been bound up together in a friendship that has enriched my life more than you can ever know and which I cannot adequately express. To have a part in this installation is indeed a pleasure and an honor. It is a satisfaction because, long ago I felt that your proper place in the life of the church should be that of a teacher and I hoped that it would be in this institution. Today, that hope is realized and while our Seminary delights to so honor its graduates, in a very real sense, it is honoring itself. I believe that you are eminently qualified to occupy this chair, to which you have been called, and to carry on the excellent work done by those who have preceded you.

As a student you demonstrated very soon your gifts in the field of classical studies. In the University of Edinburgh your work received high praise from such men as Curtis and Manson, who encouraged you to find your place in the field of theological education. The fine quality of your work there did much to increase Scotland's respect for the theological seminaries of the Presbyterian Church in the U.S.A.

You have served well and with success as a pastor which we believe is an asset to a teacher in a theological school. You know, at first-hand, the duties, the responsibilities, and the opportunities of the pastorate. You know what people need and want. You know their fears and hopes and frustrations. You know how helpless they are in trying to live out the mission message of the Christian Gospel in a world that is organized apart from God. As pastors, we feel that since you have been one with us, down among the crowd, where life is tragic, you will not assume that the calm and tranquillity of the professor's world is the only world. There will be times when you will be homesick for the world you once knew and were a part of and will send us words of cheer and encouragement and above all sound advice.

Therefore, we will expect from you not only the latest but the best in New Testament scholarship. We sincerely hope that there will be time from the routine of the class-room for your own search after more light on the New Testament and for carrying on the fine traditions of this department.

We will expect you to make the New Testament more than a record of past events but a book that speaks to us now. I think it is fortunate that we are turning away from an approach which is called "historicism," because it was leading us to barren

results. The new emphasis is toward the New Testament as the Word of the transcendent God. "The Gospels were written 'from faith to faith.' That is to say, they were written as confessions of faith in Jesus Christ and as a means of awakening such faith in their readers. Their witness is a direct Word of the Living God to us, calling for the response of faith; not inviting our judgment upon it, but placing us under the judgment of God." (C. H. Dodd, p. 14, *History and the Gospel.)*

Perhaps one of our most tragic failures in preaching has been our inability so to present the Gospel. Too often we have over-emphasized the correctness of the record so that its relevance for today has been obscured. We must be interested in the past and certain that the record of the New Testament stands every test of scientific historical investigation, but we must be equally anxious that it be presented as God's Word for us now—for today and for every day. Through it God spoke to the people of the first century; through it God speaks to our century. A layman, one skilled in educational processes, made this comment on the preaching of his pastor. "His sermons," he said, "could have been preached 300 years ago." He meant that what his pastor said was true but its truth was never joined to present day life situations and therefore concealed from the congregation what God is saying now. The Gospel is "good news," not once but always. The occupant of the chair of New Testament in a theological seminary who fails to demonstrate to his student how God is speaking now and how the message of the New Testament is the most relevant knowledge for today, is missing, in my judgment, the whole purpose of New Testament study.

We are confident that you will join the message of the New Testament to a world which needs the Gospel, but a world which is ignorant of its contents. You have already demonstrated your ability as a teacher and have won the respect of your students and the full confidence of the Board of Trustees. As a preacher in churches, colleges, and to young people, you have made many friends for this Seminary. We believe that God has called you to this place of great influence and that as this Seminary moves forward into the years before us you will have much to do with its greater influence and service. The members of the Board of Trustees, the Faculty, and the Alumni Association, pledge you every support and encouragement, "being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

Inaugural Address

"THE WORDS THAT JESUS SPOKE"

J. Carter Swaim, Ph.D., D.D.

DR. SNYDER, President Riddle, Members of the Board of Trustees, colleagues, and friends: my first word must be to express the very real sense of the communion of saints which one cannot but feel today. The author of the Epistle to the Hebrews pictures those who run the race of the Christian life as being surrounded by a great cloud of witnesses: it is the picture of an athletic stadium, with tiers of spectators rising up on either side. One is not exactly sure that he would use the same figure of speech to describe those who look on when one sits in a chair, but it is a source of strength and courage to think of those who have filled this position and have bravely lived and nobly died.

One remembers with thanksgiving his own teacher, Dr. Selby Frame Vance, who first opened to him the Scriptures. One of the most distinguished occupants of the chair was Dr. Matthew B. Riddle, the uncle of our distinguished president. Dr. Matthew Riddle served as a member of the New Testament Committee which prepared the American Revised Version, was one of the contributors to the English edition of Lange's commentary, and wrote the volumes on Mark, Luke, and Romans in the International Revision Commentary. Dr. Riddle's work lives wherever the Revised Version is known and lives among us in a special way in the Christ-like character of our president. One of Dr. Riddle's students and protégés, Dr. W. R. Farmer, happily is still with us, and some of the finest insights I ever got into the New Testament were disclosed by Dr. Farmer—sometimes when he wasn't even supposed to be teaching New Testament. Nor can I forget that there are yet with us those who helped me to understand the New Testament by what they have taught me about its Hebrew background and its subsequent history in the life of the church: Dr. Kelso, Dr. Culley, and Dr. Slosser. Like William James, called upon to deliver the Gifford Lectures at Edinburgh in presence of philosophers whom he had read and admired: "to find my humble self . . . transmuted into a colleague of these illustrious names, carries with it a sense of dreamland quite as much as of reality." *(The Varieties of Religious Experience,* p. 2.)

One would like next to express the overwhelming urgency of the literature with which one is called upon to deal. When I was elected to this chair, Dr. William J. Hutchins, a former college president and the father of two college presidents, wrote: "You will be a teacher of teachers and a teacher of the Supreme Subject." With the cessation of hostilities, God has brought us out once more into the land of beginning again, and even generals are telling us now that man's "problem basically is theological." In

the pages of this Book are to be found the only lasting foundations for world order. A Pittsburgh paper, in reporting my election, said I had been chosen for the chair of New Testament Literature and Exigencies. Perhaps this ought to come under the category of inspired mistakes, and in every seminary there ought to be a chair of Christian exigencies. Certainly there never was a time when mankind more desperately needed what the New Testament has to give.

Happily, also, one takes this Chair at a time when we have a better New Testament than any other age has ever had. The Mr. Fearings of the church raged against the Higher Criticism. Papini dismissed scientific students of the Scripture as "Voltairian vermin," and the "Versimilia" of Pierson and Naber, published in 1886, has been called "The New Testament in Tatters" (H. D. B. II p. 93). The opposition to the scientific study of the Scripture was thrown into complete and utter confusion, however, when Karl Barth, hailed as the champion of a conservative theology, based his beliefs on a Biblical criticism which can only be described as radical. Referring to the Bible, he says: "A human document like any other, it can lay no *a priori* dogmatic claim to special attention and consideration." *(The Word of God and the Word of Man,* The Pilgrim Press, 1938, p. 60) Barthianism accepts all the contributions of the lower and higher criticism. Indeed, it not only accepts but demands the critical study of the Old and New Testaments, "searching, fearless, radical criticism. For," says Brunner *(The Theology of Crisis,* Chas. Scribner's Sons, 1931, p. 20), "It is really the will of God that we shall hear *his* word and not mistake ancient cosmology and Israelitish chronology for the word of God."

One does not at this date, then, have to defend the serious student's right seriously to study the origin of the New Testament. Actually we have had placed in our hands a new and living book, and our obligation is to seek in it the well-spring of life. So far as criticism is concerned, the Bible has proved itself like the Irishman's fence: he built it four feet high and six feet thick, so that if it got knocked over it would be higher than it was before. People were afraid that the critical assault would knock the Bible over; if so, it now stands higher than ever. It will be one function of this Chair to point out the tremendous help which modern criticism has given in preaching the New Testament.

I

One is expected on an occasion such as this to give some indication of the way he will handle the sacred matter entrusted to him. The field of New Testament scholarship is so vast that no man in a lifetime can master the whole of it. In spite of the judgments and decisions of church councils, every man has his own canon of Scripture—there are parts of it which he prefers to other parts. In this respect the professional scholar is not different from the average Christian: he will have favorite sections of the Book. He will not neglect the other sections and will rejoice in the possession of the whole, but there will be parts in which he will dwell more than in other parts. Some men specialize in Johannine literature, some in Pauline, some in Synoptic,

some in Apocalyptic. For ourselves, we intend that the words that Jesus spoke shall be normative for all else that is done from this chair. "The words that I have spoken unto," said Jesus, "are spirit, and are life" (Jn. 6:63).

His words are unaffected by man's increase in knowledge about the universe. In all the world perhaps there is no greater miracle than this, that words spoken more than nineteen centuries ago are so utterly timeless as to remain untouched by time. This is not true of other parts of Scripture. The creation story is significant for the emphasis it places upon God, but we cannot any longer subscribe to it as a scientific description. The author of the 19th Psalm knew that the heavens declare the glory of God, but we no longer believe as he did, that the earth is flat and the heavens an inverted bowl. Paul was sure that even physical distinctions are to be abolished, for in Christ there is neither male nor female, but for all that Paul still assigned woman an inferior place in society. Our outlook in all these ways has changed. But nothing that our Lord ever said has been outmoded. The sun still rises on the evil and on the good; the Father still seeketh such to worship Him as worship in spirit and in truth; a cup of cold water given in His name still shows forth His love.

This is a good place at which to take one's stand also because the words of Jesus are left to us untouched by the most drastic criticism. *Formgeschichte* sets out from the belief that many things in the Gospel are colored by the outlook and practices of the later church. It assumes, however, that the things which people would unfailingly remember were the words of our Lord: proverbial sayings, prophetic and apocalyptic utterances, judgments regarding the law, as well as miracle stories and apothegms. It is held that the laws of folk psychology would insure the comparatively accurate transmission of these. Dibelius is sure that when we have got at these original forms we have recovered something absolutely trustworthy. "The early Christians," said Dr. Stalker, "have not infrequently been credited with inventing the miracles, but the man would only betray his own intellectual and literary incapacity who ventured to say that they invented the parables."

In these words lie the power, the originality and the uniqueness of our Lord. "Greater works than these shall ye do," said Jesus, but he did not say, "Greater words than these shall ye speak." The originality of the words has been called in question, as men have sought to explain them by their relationship to other sytems of thought. It is true that they must be studied in the light of the Rabbinical background. Thanks to linguistic and other studies, we know more about that background than men have ever known. But his contemporaries recognized that Jesus did not speak as a rabbi (cf. Mark 1:22); they quoted authorities—he was his own authority. Much as we have come to appreciate the finer side of Judaism, nothing that we have learned seems to me to have altered the judgment pronounced many years ago by an early investigator in this field: "The originality of Jesus consists in this, that He had the feeling for what was true and eternal amid a chaotic mess of rub-

bish, and that He enunciated it with the greatest emphasis."

If rabbinical parallels can be found for this saying and that, we remember the story told by H. R. Mackintosh of an antiquarian who undertook to analyze Greek art. This element, he said, came from the Hittites, that from the Assyrians, that from the Egyptians—so that the Greeks, he said, really invented nothing new. "Nothing new," observed one, "except the beautiful." When second century critics asked what new thing Jesus brought into the world, Irenaeus answered, "Omnem novitatem attulit semet ipsum afferens"—he brought all that was new in bringing himself.

Our Lord's words have also to be studied in the light of apocalyptic. It is probable that our harassed age will find special kinship with those troubled spirits of the Hebrew tradition who held that a better future did not lie in the womb of the present but could come only by direct intervention of the Deity. Yet even Jesus' words about the future are strongly different from those of your typical apocalyptist. The canon closes with a volume which has stars falling from heaven and "hail and fire mixed with blood" (Rev. 8:7-M). Among the Hebrews, this kind of thing was always held to be the accompaniment of God's doings. Jesus, on the other hand, did "not wait for catastrophes to trace the finger of God" (Inge, *Christian Mysticism,* p. 301); in his parables "it is the normal and regular in Nature which is presented for our study; the yearly harvest, not the three years' famine; the constant care and justice of God, not the 'special providence' or the 'special judgment'" (ib.).

These words have to be studied, too, in the light of words which other men then were speaking. Some New Testament terms have striking parallels in the mystery religions; it takes more than the accidental resemblance of words to prove borrowing; least of all do the parallels prove that it was Christianity which did the borrowing. It is the Fourth Gospel more than any other which makes use of terms common in the mystery religions. It is my belief that in the Fourth Gospel there is embodied the work of a great Christian teacher who did what every effective teacher must do: seize upon the popular terminology of the *Zeitgeist* and show how it finds its larger fulfillment in Him who is the hope of the ends of the earth and of them that are afar off upon the sea.

We shall study these words, then, in the light of rabbinism, apocalypticism, and of the mystery religions; but we do not believe their meaning can be wholly known by this kind of examination. As it is put by my teacher, Principal Curtis, of the University of Edinburgh, "There is no surer way of doing injustice to His (Christ's) mind than to assume that His use of conventionally accepted phrases and ideas was bounded by the horizon of traditional or contemporary understanding, whether popular, apocryphal, or Rabbinic" *(Jesus Christ the Teacher,* p. 66). So far from believing that other things, either singly or in combination, explain our Lord, it will be our contention that all else must be judged by Him.

We shall study the theology of Paul, but we believe that his ideas and vocabulary have always to be compared with those of Paul's Master. Paul was trained in the best school

of rabbinism; Jesus did not have or need such training. Paul was impressed with the Roman empire and derived some of his terms from its organization. Jesus was a greater than Caesar and chose the language of the family rather than the language of the law-courts, for his words about God. Paul was a city man who did not have much feeling for the world of nature. Jesus regularly discerned God's hand in the birds of the air, the flowers of the field, the seed growing silently. The Epistle to Hebrews, taking quite a different line from Paul, points out that the sacrificial, rather than the ceremonial, part of the Law, was fulfilled by the sufferings and death of the Son of Man. This is impressive for those trained in Judaism, but we do not believe it necessary to come to the foot of the cross by way of the altar of burnt offerings. So, too, with the other parts of the New Testament. It will be our purpose to make every section of it live; but every idea about God, the Christian life, or church discipline must be compared with, and justify itself in the light of, the words that Jesus spoke.

II

Consider, then, some characteristics of our Lord's words. Think first of how few in number they were. The New Testament is the shortest of all sacred books, and if we should take out the history and correspondence which make up so large a part of it, the volume would be even more slender. It is estimated that all the words Jesus is recorded to have spoken could be pronounced by any one of us in six hours—the length of two or three great political speeches. But where is the collection of earthly orations one would care to place beside the words that Jesus spoke?

How few in number also are the days represented by the recorded utterances of our Lord! A generous reckoning would allow that a hundred different days are mentioned, although everything that is set down could have happened in forty. It may very well be that the Evangelists, who make no effort to give us a biography of Jesus of Nazareth but content themselves with a history of the Savior, have chosen typical days in his life and the Fourth Evangelist tells us quite plainly that he has chosen to relate only those things which would be life-bringing (Jn. 20:31).

It is impressive also that in some instances not only the words but the very syllables that fell from the lips of our Lord have been preserved to us. Five times in our earliest Gospel we have the sounds of Aramaic words. Transliterated into Greek and from Greek into English, we have the following words just as they fell from the lips of our Lord: Talitha cumi (Mk. 5:41); corban (7:11); Ephphatha (7:34); Abba (14:36); Eloi, Eloi, lama sabachthani? (15:34). (In addition, Mark preserves two Aramaic names and their translations: Boanerges [3:17] and Bartimaeus [10:46]). With the possible exception of the εὕρηκα attributed to Archimedes, it cannot be claimed for any other leader of antiquity that we carry in our pockets the very vowels and consonants which he uttered. Of what other man indeed would these have been thought worth recording? It is thrilling in our Lord's own words to think ourselves back into his life and times.

These are very simple words. A member of the Salvation Army once chanced to ask a student of the New Testament whether he was saved. His reply was "Do you mean σεσωμένος σωζόμενος or σωθείς?" While fine distinctions such as these may be drawn by the exegete, the fact is that on the lips of our Lord the way of salvation was made so plain that "he who runs may read." Celsus, one of the early critics of Christianity, ridiculed what he termed the "Sailor style of the Gospel narratives." We now rejoice in the realization that Jesus did not speak in the language of the philosophers but in such language as the common people used on the street corner, in the market-place and by the fireside. It is said of Hegel's logic that "it captivated Germany by its unintelligibility," and there are always those who think that a thing, in order to be true, must be couched in high-sounding terms.

There could be no mistaking the words that Jesus spoke. Consider how simple were the things he talked about: a cup of cold water, the widow's mite, a man planting a field, a bitter brother, a wayward son. When some insistent heckler or sincere searcher would come to him with a bewildering question about the religious life, he would invariably answer in some such fashion as this: "Bring me a coin;" "A certain man had two sons;" "When thou art bidden to a wedding;" "There was a certain rich man." Homely circumstances always furnished him a starting point. If any great man of earth were in search of a figure of speech to drive home his point, where do you think he would go? To the kitchen? Scarcely. But Jesus did: "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal." "When men light a candle, they do not put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." As one old writer put it, these words have heaven for their father and earth for their mother.

This quality of Jesus is easily obscured by the exuberance of our verbosity. The 18th century rationalists undertook to make Jesus real to their age. They thought to do so by embellishing his teachings with literary flourishes and historical allusions. But in doing so they destroyed the peculiar beauty and power of his speech. The beatitude upon the mourners appears in this guise: "Happy are they who amid the adversities of the present make the best of things and submit themselves with patience; for such men, if they do not see better times here, shall certainly elsewhere receive comfort and consolation." How much more memorable and effective is Jesus' own simple utterance, "Blessed are they that mourn, for they shall be comforted." A great professor says of Jesus: "To dwell in such complete and perfect correspondence as was His with the Supreme Environment, which is God,—that is heaven." Nobody need be told that is not in the Bible! What Jesus himself said was, "In my Father's house are many mansions." . . . "The psychic forces are ubiquitous," says the learned pedant, "and communion is established by pure volition." "Where two or three are gathered together in my name," said Jesus, "there am I in the midst of them."

Consider next how creative were

these few simple words that Jesus spoke. Among the ancient Egyptians it was said of the God Thoth that he made the world by speaking it into existence: "That which flows from his mouth, happens, and that which he speaks, comes into being" (E.R.E., iv. 227 quotes Renouf, *Origin and Growth of Rel. of Ancient Egypt).*

The Hebrews also believed in the creative power of a word: "God said, Let there be light; and there was light." So through the round of creation: "God said, Let there be a firmament . . . Let the waters . . . be gathered together . . . Let the earth put forth grass—Let there be lights in the firmament of heaven," etc. The Psalmist thus sums up the work of creation: "By the word of Yahweh were the heavens made . . .

> For he spoke and it was done;
> He commanded, and it stood fast."
> (Ps. 33:6, 9).

Words have ever been the most powerful instruments in the grasp of man. When Napoleon said, "There are no Alps," he leveled those icy heights and lifted his soldiers over them. When Lincoln said, "This nation cannot endure half slave and half free," he wedded patriotism forever with morality. "Ils ne passeront pas" was worth more than regiments to the French people in the first world war.

But when has there been anyone who could match our Lord in the creative power of a word? Men unhesitatingly changed their occupations when he said: "Follow me." Timid men were made brave when he said: "I send you forth as sheep in the midst of wolves." Sick men were made well when he said: "Thy sins be forgiven thee." He drops but a sentence: "Go and sin no more," "Oh, thou of little faith," "One thing is needful"—and the hearers have enough to think about for a lifetime. The longer they think of such words, the more they come home to their business and bosom (cf., e. g., Luke 20:19).

These few, simple, creative words had power because he who spoke them also perfectly fulfilled them. In him there was no distinction between theory and practice, ideal and reality. He was himself the word made flesh, the eternal idea incarnate, God Himself come to dwell among us. Alice-in-Wonderland found it very easy to think up good advice for herself, but she seldom followed it. Out Lord did not come merely to give good advice, but to "save his people from their sins" (Mt. 1:21). He did not come merely to point out the way; he himself was—and is—the true and living way (cf. John 14:6). He did not come merely to declare that earth's finest good invariably comes by sacrifice; he came to seek and to save everything that was lost (cf. Lu. 19:10) and "to give his life a ransom for many" (Mk. 10:45).

III

It is apparent then that these words were *not* "designed to be read as living literature." When people began to sentimentalize over him, Jesus said: "Yea, rather, blessed are they that hear the word of God, and keep it" (Luke 11:28). To those down through the ages who have been "doers of the word and not hearers only" (James 1:22), the sayings of our Lord have proved themselves spirit and life. They have had life-giving power for individuals. Augustine observed that in the philosophers

there were many things well said and acutely said, but nowhere except in the gospels had he heard it said: "Come unto me, all ye that are weary and heavy laden and I will give you rest." Toyohiko Kagawa was a lonely and solitary lad at school, when missionaries placed in his hands a Book whose deeps cried out unto the deeps of his own spirit. "Consider the lilies of the field," he read. Himself a child of nature, he responded at once to One who loved the anemone and the grass of the field. "O God, make me like Christ," was his prayer (cf. Axling: Kagawa, p. 19f).

Canon Streeter relates how a man in the central provinces of India, an enemy of Christianity, got hold of a copy of St. John's Gospel, tore it to pieces, and threw it from the window of a railway train. It happened that very day that a seeker after the truth was walking along the right-of-way. For six or seven years this earnest man had tried to find the truth but he was not satisfied. As he walked along the track thinking over this quest, he found the torn pieces of the gospel, took them up, and began to read. He saw the words "everlasting life." From Hinduism he had learned that one did not die but lived through a series of transmigrations, returning to the world again and again. "Everlasting life" was something of a new and higher order. Then, in another piece of the gospel he saw the words "bread of life." He was eager to know about that. A friend warned that these pages were out of the Christians' book and that he must not read it, lest he be defiled. But the man said to himself: "I must know something more." He bought a copy of the New Testament and read it. He found the One of whom the New Testament supremely speaks, and became a preacher of the everlasting Gospel. The words that Jesus spoke, even when spelled out on a torn page, are spirit and life.

So effective were the words of Jesus in dealing with individuals that, for the everyday work of the pastor, the New Testament is the best handbook. It will therefore be one phase of our duty in preparing young men for the ministry to point out how marvelously Jesus dealt with individuals. The complementary sciences of pastoral psychiatry and psychosomatic medicine have enabled us better to understand sick souls. The Gospels show how Jesus dealt with sick souls *and well.* One illustration here must suffice. Ordinarily Jesus enjoined secrecy regarding the miracles he had wrought. Beneficiaries of his healing power were told to "go and tell no man." Evidently this prohibition was a safeguard against a double danger. On the one hand, there was the danger that human beings, all agog for the marvelous, might think of Jesus simply as a wonder-worker and so miss the truth signified by his mighty deeds. On the other hand, there was the danger that individuals, who dearly love to talk about their operations, would concentrate attention upon themselves and make themselves out to be the heroes of the story. For these reasons, silence was ordinarily enjoined.

There is one instance, however, in which our Lord pursued exactly the contrary policy. To the demoniac at Gergesa he said: "Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee"

(Mk. 5:19). Why this strange reversal of procedure? Why but that Jesus so understood human nature as to discern that here was a man who needed to talk about himself? So long he had lived among the tombs, so long he had been outcast from the human family that the restoration of self-respect required that he talk about what had happened to himself. In ministry to people, we welcome help from whatever source, but I believe that the best textbook on "How to Deal with Human Beings, Sick or Well," is the New Testament.

The rediscovery of the New Testament has brought great movements to life. "Historians tell us that the great religious movement in the age of St. Bernard and St. Francis was due in part to the acquaintance with the Holy Land which had resulted from the Crusades. The places associated with the life of Jesus had hitherto been nothing but strange names, suggesting theological ideas. Now they were suddenly discovered to be towns and villages, just as real as those of France or Italy. The ancient story was made living again. Men could feel that it had actually happened, that it belonged to their own world, that it had a significance for them still" (E. F. Scott *The New Testament Today,* p. 89).

The spirit and life which were breathed into the church following the middle ages was a result of rediscovering the words that Jesus spoke. It has been said that at the Renaissance Greece arose from the dead with the New Testament in her hand. Of our Pilgrim forebears it is related that they "crossed the ocean with little more than this volume in their hands and its spirit in their hearts."

In his book "On the Edge of the Primeval Forest," Albert Schweitzer tells us it was the story of the rich man and Lazarus which caused him to give up a notable career and a comfortable life on the continent of Europe and go to minister to the diseased peoples of the African bush. This parable seemed to have been spoken directly to him. In wretched Lazarus he saw the folk "out there in the colonies . . . who suffer from illness and pain just as much as we do, nay much more, and have absolutely no means of fighting them." Schweitzer felt himself to be the rich man who through his scientific knowledge of the causes of disease and pain had "innumerable means of fighting them," and that he is now helping to pay a part of the debt which privileged races owe to the exploited.

Walter Rauschenbusch, after graduation from Rochester Seminary, became the pastor of a Baptist church located in the slums along the west side of Manhattan Island. It was his experience among the poor of his parish which led him to feel that society as well as the individual stood in need of redemption. As he came to see with increasing clearness the implications of the Gospel for the total life of mankind, he was thrown back more and more upon the Scripture. He was criticized by his friends, many of whom urged him to "Stick to Christian work." "I had to go back to the Bible," he said, "to find out whether I or my friends were right." His thorough study of the Bible resulted, in 1895, in the publication of his own "Life of Jesus," and it was

this which led to his being called to the New Testament chair at Rochester.

Transferred five years later to the chair of church history, he specialized in two great creative epochs: the early Church and the Reformation. His personal relationship to Christ, wrote Rauschenbusch was "the inexhaustible source of fresh impulse, life and courage." Nor did he ever dream "of a cooperative commonwealth which should be less than Christian. He did not believe that the new social order could be achieved by any sort of legislation apart from the new spirit of Jesus." His "Christianity and the Social Crisis" has been referred to as "a book on social conditions with no hatred in it." He wrote it, he said, "for the Lord Christ and the People." Edmund Chaffee, of our Presbyterian Labor Temple in New York, whom many considered the heir and successor of Rauschenbusch, was equally insistent that plans for the alleviation of human misery were moribund apart from the life-giving power of the New Testament.

IV

"The words that I have spoken unto you are spirit, and are life." Ever to keep these words before us is a safeguard against one of the ever-present dangers of religion—namely, the tendency which so easily substitutes the hocus-pocus of ritualism for doing justice and loving mercy and walking humbly with God. Mark begins by announcing that the beginning of the Gospel of Jesus Christ was the preaching of John the Baptist. John's preaching, he says, was the fulfillment of an ancient prophecy: "I send my messenger before thy face, who shall prepare thy way" (Mk. 1:2, quotes Mal. 3:1). This prophecy, from the book known as Malachi, is given a Messianic significance. Its original, historical sense had to do with the replacing of formal religion by spiritual. The priests had been abusing their office; "the prophet announces that God is coming to do away with this abuse, and the prophecy is to announce this coming, and make ready for it" (ICC on Mk., p. 5). The earliest Gospel thus not only makes it plain that Jesus' ideal of the Kingdom is related to what has gone before in Hebrew history, but also that it is directed against those who, while preserving correctness of ritual, "defraud widows and orphans and labourers of their wages, against those who wrong a foreigner" (Mal. 3:5—M).

Here, as elsewhere, I believe the Westminster divines took their stand at the right place. Slovenliness in worship was an abomination to the Reformers, but they did not believe that the cure for it was in icy rigidity. Concerning public prayer the Directory for Worship warns against disgracing "That important service by mean, irregular, or extravagant effusions" (ch. V, Par. IV). They do not attempt to get rid of this by "confining ministers to set or fixed forms of prayer," but point out that it is the minister's duty, before entering on this office, "to prepare and qualify himself for this part of his duty, as well as for preaching." This he is to do, among other things, "by a thorough acquaintance with the Holy Scriptures." It will be our contention that nothing can do so much to enrich free public worship as a thorough acquaintance with the New

Testament. An old German writer has said that "Holy Writ should be our grammar and our dictionary, out of which all the moods of Christian speech should grow."

The release of atomic energy has brought home to us the need for these words to be heard in the life of today. A man with a much-worn New Testament took his copy to have it rebound. Because it was so slender a volume, the binder was unable to print the full title on the book's spinal column, but abbreviated it to T. N. T. Perhaps it was this that Thoreau had in mind in a searching word addressed to his contemporaries. Suggesting that no book has so few readers as the Bible, he quotes some of the great texts: "Seek first the Kingdom of God;" "Lay not up for yourselves treasures upon earth;" "Sell that thou hast;" "What is a man profited if he shall gain the whole world and lose his own soul?" He then adds: "Let but one of these sentences be rightly read from any pulpit in the land, and there would not be left one stone of that meeting-house upon another" (quoted in Eddy, *The Kingdom of God and The American Dream,* p. 211). If religion's TNT has destructive power like that, it differs from man-made explosives in that it has life-giving power for men, brotherhood for the races, and healing for the nations.

Finally, I believe that if the words which Jesus spoke are pronounced understandingly in our modern world, they will enable the church to regain its ancient power. When they fell first from His lips, "the common people heard him gladly" (Mark 12:37)—heard him gladly because he spoke in a language they could understand, heard him gladly because his words were not eloquent exercises in rhetoric nor vague dissertations on philosophic abstractions, but "weighty with business, and impressive as an officer's address to his troops before a battle (cf. *Ecce Homo,* p. 243); heard him gladly because he spoke for them as well as to them; heard him gladly because he did not speak down to them, nor seek to impress them with the importance of a big name; the common people heard him gladly because they knew he was one of them. The servant is not greater than his Lord, and he who would preach effectively today must pronounce these words in the spirit in which our Master spoke them.

The words that Jesus spoke had invariably a profound effect upon those who heard. At Mark's first reference to Jesus' teaching in the synagogue at Capernaum, it is said that the people "were astonished at his teaching" (Mk. 1:22—the Greek word ἐξεπλήσσοντο is a strong descriptive term "for amazement, meaning strictly *to strike a person out of his senses* by some strong feeling, such as fear, wonder, or even joy" (I.C.C. on Mark, p. 21). The Fourth Evangelist preserves what is doubtless the strangest reason which public officials ever gave for the non-performance of duty. The officers sent out to arrest Jesus returned without him; "the chief priests and Pharisees" demanded an explanation. It was not that he had eluded them; it was not that he had summoned twelve legions of angels to overpower them; it was not even that the disciples had offered opposition. The only reason the officers gave for their inability to arrest Jesus was just this: "Never man so spake" (Jn. 7:46).

There is a striking passage in Mark (10:32) which tells us of Jesus and his disciples: "And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed." What there was about this to amaze them, we are not told. It was our Lord's last visit to the Holy City; a Cross awaited him at journey's end. There seems to have been something about his manner which impressed the companions of his way: "he was going before them: and they were amazed." Was it his majestic bearing as he strode along in front? Was it his conversation along the road? Was it the confidence with which He hastened forward to do the Father's will? No matter: the fact was that He was out in front and they were amazed. So it is with us. The closer we have been able to get to Him, the more we have discerned how far ahead He is. He still strides on before—and we are amazed.

Seminary Notes

Welcome

The Western Theological Seminary extends a warm welcome to Dr. Walter R. Clyde who comes as guest professor of Religious Education. With this goes a no less warm welcome to Mrs. Clyde who as a former Pittsburgher is now back home. Dr. and Mrs. Clyde have recently been in Puerto Rico at the Theological Seminary there, and previously they were members of the faculty of the Omaha Seminary.

Direct Action

The Seminary has for the past several months been giving aid to one of Pittsburgh's vacant churches, the Providence Presbyterian Church on Lockhart Street, North Side. This aid has consisted of a regular preaching service by Dr. William F. Orr and supervision of young peoples' work by Mr. McCloy. In addition these two carry on the pastoral care of the congregation and the visitation of the homes of the immediate neighborhood. This work has been and will continue increasingly to be a means by which the students of the Seminary can gain experience in the real problems of the church in an urban, industrial community.

Classes for Laymen

Under the auspices of the Department of Religious Education of the Presbytery of Pittsburgh the Classes for laymen has begun its second year at Western Seminary. Dr. David E. Culley is conducting a course in the Old Testament, its origin, character and present revelance and Dr. Walter R. Clyde is conducting a course in the history of the Christian Church.

Library Lore

Out of the dust and the darkness of the library stackroom have come to light a number of old, long forgotten tomes which have caused much stir among bibliophiles. A first edition of Milton's essay *Against Prelatical Government,* a beautiful edition of Archimedes' Geometry, 1558, from the Aldine Press in Venice,

an autographed copy of John Adam's *Constitutional Government* are the most striking "finds." Among others are two copies of the famous Wetstein *Novum Testamentum* 1751, Rabbinical Bibles from Basle, and most recently some early missionary Catechisms in Chinese.

In answer to a request of the Department of Music of the New York Public Library a micro-film was made of one of the rare volumes in our famous Warrington Collection of Hymnology.

Vespers

Each Wednesday afternoon at four-thirty a vesper service is held in the chapel of the Seminary under the direction of the Department of Practical Theology. Each member of the Senior class in turn conducts the service assisted by a vested choir composed of students.

Notice From the Navy Department

The following excerpt is taken from a letter recently sent to Dr. Riddle by Commander C. McK. Lynch of the Office of Naval Officer Procurement, Pittsburgh, Pa.

> "The wartime service of the Western Theological Seminary under your guidance is a proud one of prime public service. Certainly no phase of its activities was more important than its all-out support of the procurement program of the Navy."

Saludos Amigos

Western Seminary became well aware of the Gospel serving "one world," as Latin-American students enroll for classes here this fall term. Two of these men, Eduardo Hernandez and Victor Valdes are from Cuba. The other, Franklin Montalvo, is from Puerto Rico.

Cuban born, Eduardo Hernandez comes to our school as a middler; he has a normal school degree and 1½ years of seminary work behind him. Before entering the Cuban seminary, Mr. Hernandez taught school for several years. In entering the ministry, he follows in the footsteps of his father who is a minister in the Presbyterian Church of Cuba.

Franklin Montalvo comes from Cavo Rojo in the southwest part of Puerto Rico. He is a graduate of Polytenic Institute. One of the finest schools on the island, it is unusual in that all classes are taught in the English language. Mr. Montalvo has made several interesting talks about Puerto Rico to local church gatherings. He is the son of a Puerto Rican lawyer.

Victor Valdes comes from Santi Spiritus, Cuba. He attended the Instituto de Segundo Ensenanza de Santi Spiritus and holds a Bachelor's degree from there.

These men are receiving a warm welcome at Western and everything is being done to make their stay here a pleasant one.

Do You Have a Problem

Students taking work from Dr. Walter Clyde, Western's newest professor, are showing an enthusiastic interest in the courses of his department. Since many of Western's student body are serving as pulpit-supplies, there is a great interest in the practical value of these courses in meeting the current problems of the church.

Tri-U Club Meets

Monty King, former president of Morgan State College, Maryland, delivered the opening address of the fall series of meetings of the Tri-U Club. The Tri-U Club, composed of colored men and women, is a cultural and social organization for students attending institutions of higher education in the greater Pittsburgh area.

Western Seminary is well represented among the officers of the club. Casper Glenn, a senior, is president and Edward Moone, a middler, is treasurer. Other officers are Edith Johnson of the University of Pittsburgh, vice-president, and Bethesda Westfield of Duquesne University, secretary.

Dormitory Tops, Say Students

Students have expressed once again their appreciation for the unusually low-cost and well equipped living quarters. Residents of Memorial Hall live in suites accommodating two students each. Suites consist of three rooms—a study-living room and two private bedrooms. The study-living room is attractively furnished with modern furniture; the furnishings include bookcases, comfortable chairs, walnut study desks and I.E.S. study lamps. As rest is one of the essentials for carrying on efficient study, every effort has been made to provide the best equipment in the bedrooms. These rooms contain walnut dressers, large closets, walnut beds with innerspring mattresses. Impartial observers are agreed that Western's dormitory ranks as one of the best in the United States. And we at Western are well aware and convinced of this fact!

Bedside Manner

Something new has been added to the seminary curriculum in the form of a course in Pastoral Care of the sick. The course is taught Wednesday afternoons for two hours at the Presbyterian Hospital by the Rev. W. H. Vernon Smith, pastor of the Forty-third Street Presbyterian Church and Chaplain of the Hospital. The course consists of lectures and visitation of the hospital sick. Work at the Psychiatric Hospital will be included. The course is open as an elective to seniors and graduate students. Eight students have enrolled for the course.

Interseminary Movement

Dr. Gaius Jackson Slosser, professor of Church History at Western Seminary, lead a seminar on the "Ecumenical Movement" at the fall conference of the Middle Atlantic Interseminary Movement. The conference was held on November 1, 2, and 3 at Colgate-Rochester Divinity School.

The students of Western have always taken an active part in this movement. This year they sent nine delegates from the local chapter.

The Gospel in New Mexico

Last summer two of Western's students went to the National Mission field in New Mexico, Clyde R. Brown and C. Richard Brown, seniors. After a very successful summer, they have brought back with them numerous stories of adventure with the Gospel. Here is an article written by Clyde Brown:

New Mexico . . . the land of enchantment! Here the ancient and the modern are seen side by side. Here in a state which is three times larger

than Pennsylvania live fewer people than dwell in the greater Pittsburgh area. The people are not only scattered, but often separated by race and creed. Three cultures live side by side, Indian, Spanish and the Anglo. Not only do the cultures divide the people, but there is an abundance of religious sects. Living close to the soil, feeling and knowing the presence of God, these people yearn for communities of friendship and goodwill; and in many places this has already come to pass, thanks to the co-operating spirit of the evangelical churches. The needs of New Mexico are GREAT! More urgently needed than money and supplies are men . . . good men, men of high calibre to preach the Gospel of love.

Time or space does not permit me to tell all of the wonderful experiences I had in New Mexico while serving under the Presbyterian Board of National Missions. But an article on Missions would lack much without a story of Ralph Hall, the "cowboy preacher." Ralph is an old cow puncher who never graduated from high school, but is one who has endeared himself to the hearts of his people by being their servant. In order to bring the people who are separated by thousands of acres closer together, Ralph Hall holds camp meetings. To a beautiful spot which has been chosen beforehand, the ranchmen and their families journey to spend four or five days. Mr. Hall furnishes all the equipment needed to conduct meetings; the ranchmen bring with them an ample supply of beef. There under a huge "big top" tent four services are held daily. Prominent preachers from the city are secured to provide the best in spiritual food.

The highlight of the meeting is the cowboy prayer meeting held once a day. The men pick a prayer tree . . . a huge pine and gather about it. Sitting in a circle, cowboy and stockman, each in his own turn speaks quietly and solemnly about how selfishness and greed had gotten into his life on the ranch. There in the circle sit strong men of God, united in the spirit of humility before their common Lord. Nothing is put on; it is a period of open testimony, of which I have never seen the like. To these men the prayer tree is a spiritual hitching post and the ground around it sacred because it is God given.

This work is only a part of the great missionary work our church is carrying on in New Mexico. To the Indians and to the Spanish, our church has gone with church services, school and medical attention. The fruits of this labor are great! The nearness of the goal may be seen in the incident which took place in the Synod meeting of that State. There Anglo, Spaniard and Mexican sat down in a communion service to observe Our Lord's Supper. It is Christ and His love which binds these people together; it is Christ which has instilled in men a love for others great enough to have them wanting to live together and be servants to others.

The Western Theological Seminary

Founded 1825

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David E. Culley, Ph.D., D.D., *Dean and Registrar*
Gaius J. Slosser, Ph.D., F. R. Hist. S.,
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Howard L. Ralston, Mus. B., A.A.G.O.
Instructor in Music

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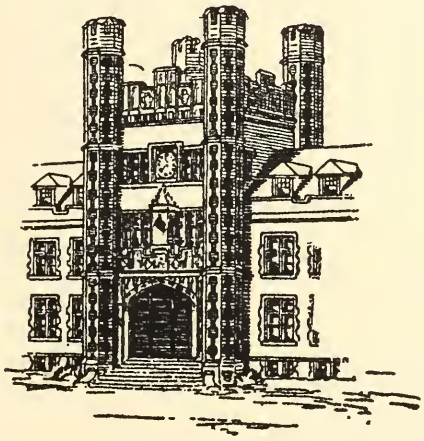
VOLUME 4 NUMBER 1

Western Towers

OCTOBER, 1946



The Western Theological Seminary

Pittsburgh, Pa.

Western Towers

Published by

The Western Theological Seminary

731 Ridge Ave., N. S., Pittsburgh 12, Pa.

Editors

J. Carter Swaim · F. D. McCloy, Jr.

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INAUGURATION OF
THE REV. WALTER R. CLYDE, Ph.D.
as
Professor of Christian Education and Missions
September 18, 1946

THE REVEREND HUGH THOMSON KERR, D.D., LL.D.
President of the Board of Trustees, *Presiding*

THE PRELUDE:

Fugue on the Kyrie.....*Francois Couperin*
The Chorale Improvisations.....*Margrethe Hokanson*
a. Built on a Rock
b. Jesu, Joy of Man's Desiring
HOWARD L. RALSTON, Organist

INVOCATION

SCRIPTURE READING.....Isaiah 6:1-8; Mark 10:13-31
THE REVEREND J. CLYDE HENRY

CEREMONY OF INDUCTION
The action of the Board of Trustees
The approval of the General Assembly
The subscription to the Formula

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"Christian Education and Missions Address the Church in Paganism"
THE REVEREND WALTER R. CLYDE, Ph.D.

Induction Charge

THE REV. W. PAUL LUDWIG, Ph.D.

DR. CLYDE, I face you this morning not as one would stand and view the portrait of a distinguished contemporary, but as a friend who has walked and talked with you in other days, and continues to cherish the sharp flashes of your intellectual lightning. I have been struck more than once by it (which disproves once and for all that lightning never strikes twice in the same place). But we measure your value to this Seminary not in what your mind contains, which would alone commend you to any institution of learning, but in what your spirit is capable of creating.

You are engaging, with your colleagues on the faculty, in the most solemn responsibility that can be laid upon the heart of a man. Not even kings and princes hold any graver power in their grasp, for your influence ultimately is to build the kingdom of eternity and not merely a kingdom of the passing day.

If the church has any weakness or any strength, they are both to be found in her ministry. And if the ministry has any weakness or any strength, they are both to be found in large degree in our theological faculties. A great church demands great teaching and great inspiration. If you do not provide particularly the inspiration of a warm and contagious enthusiasm, some part of Christendom will come thirsty to the waters with money and with price, but will find no consecrated vessel adequate for the drawing.

Someone observed recently that people in middle life constitute the neglected class in the average church. It was maintained that the young and the old are carefuly nutured, while in between the church does little to reduce the tensions that rise in the busy middle years. There may be truth there, but it will not be recognized by most congregations. Solicitude is always for the youth and the constant cry is for pastors who possess the magic key for unlocking the heart of the young. Unfortunately, there is no skeleton key that you can give ready-made to the men who study under you. Nevertheless, one of the measurements of the success of Western's Christian Education Department will be the increasing effectiveness of youth work in churches manned by Western men whether at home or abroad.

It is not true that young people show no variations of type or attitude from generation to generation. They are in fact supersensitive to changes in the religious and social atmosphere of civilization. It will be part of your task to know not only your students, but to have an acute knowledge of the mental and spirit-

ual currency in which this generation's youth are dealing.

I was sitting at a picnic the other day with young America just across the table from me—three lively lads in their early teens. As one sun-kissed youngster was drawing chocolate milk through a straw, the stream of brown liquid got out of control and he said, "Boy, this bottle has jet-propulsion!" In listening to the conversation of youth, I find that the notion of jet-propulsion seems to be even more a symbol of the day in which we live than is the atomic bomb. It, at least, suggests this: that young people are themselves propelled by a process of escaping energy. But energy of itself has no moral character and young people have been too often honored for their sheer vivacity rather than for their vivacious goodness.

Consider what it would mean, if, as a result of the impetus of your department, there should come into being a kind of Presbyterian Youth for Christ. Your special task then will be to prepare men who will be kind of theological — aeronautical engineers, capable of two things at least: they must be able to present Christianity as a winsome and attractive adventure; and they must have the personal force to capture and redirect the explosive powers by which the human craft can arrive at its chosen objective.

Christian Education in our day has been suffocated by methodology. It must concern itself once more with substance. Christian Education has been growing fat and flabby while its heart was slowly weakened. The Board of Trustees of this Seminary and its executive officers, and the General Assembly of our Church are placing in your trust an imperative task for which you are eminently fitted. Your life has been climbing slowly to this moment. You have shared in the life of five seminaries as brilliant student, research scholar and distinguished professor and administrator—and I have heard you say that Western is the peer of them all. Your presence here will go far toward making Western's leadership even more secure. Blessings on thee, my friend.

Inaugural Address

CHRISTIAN EDUCATION AND MISSIONS ADDRESS THE CHURCH IN MODERN PAGANISM

The Rev. Walter R. Clyde, Ph.D.

THE Seminary Chair into which today I have the honor of being inducted is the Chair of Christian Education and Missions. The Board of Trustees of the Seminary, in combining Christian Education and Missions into one Chair, was surely motivated by a complex of considerations. But however the event came about, the combination is singularly appropriate to the Church's task of forwarding and maintaining the Christian Gospel in the spiritual situation of our times. This is because Christian Education and Christian Missions, together, suggest fundamental procedures by which the Church must pursue that task.

We propose now, first, to describe briefly the spiritual situation of our times. Then we shall go on to characterize at greater length the suggestions which Christian Education and Christian Missions can make to the Church as the Church undertakes to meet the situation.

I

What is the spiritual situation of our times? From one viewpoint, the spiritual situation of our times is the disappearance of Christendom before paganism.

For long centuries the Christian Church has divided the world into Christendom and paganism. "Christendom" designates those areas where the majority of men avow loyalty to the Christian faith, while the others generally assent to it. The community is a Christian community; the Church and the community approach an identity. "Paganism," on the other hand, designates areas where the majority of men either reject the Christian faith or are ignorant of it. The community is not a Christian community; the Church is a minority set over against the community at large, and the lines between the two are sharply drawn.

It is a tragic reality that the world of our times can no longer be divided into Christendom and paganism. For some time Christendom has been waning until it now appears, except in relatively isolated and small communities, as a vestigial phenomenon. In general, the communities of Christendom-past have become pagan, neither avowing loyalty to the Christian faith nor assenting to it. Either they deny any claim of Christianity upon them, or they are ignorant of Christianity. By and large, the assumptions and practices of the entire world are pagan. Ours is one world indeed—a pagan world!

The disappearance of Christendom means that the Church, even in

the United States, is living in paganism. It is a fact that in the United States, as elsewhere, not only is paganism without the Church visible, but also it is within the Church visible. Though a larger percentage of the population belongs to the Church visible than ever before in the nation's history, a great part of that percentage is composed of persons who, essentially, are pagan. Their religious ignorance is abysmal. And their church membership is not inspired by a personal relationship with a Divine Lord, but by sentiment, or aesthetics, or self-interest, or a tradition which moves them mechanically to conform to a social practice after the vital impulse has ceased.

Thus the spiritual situation of our times is characterized by the Church everywhere confronting paganism. Today the Church is not the Church in Christendom; the Church is the Church in paganism. No longer is the community so coterminous with the Church that the community can be called "Christian." The community is separated from the Church. It is pagan.

In the face of this spiritual situation of our times, Christian Education and Christian Missions each has a basic suggestion for the Church as the Church presents the Christian Gospel.

II

Here is the suggestion of Christian Education: if the Church is effectively to forward the Gospel in a world of paganism, the Church must find ways to make Christian influences more comprehensive and continuous.

This suggestion Christian Education, surveying the spiritual situation of our times, derives from one of the basic principles of education. The principle is that education of persons in definite attitudes toward life can be accomplished most effectively only when the education is a complete life experience. Education in definite attitudes toward life must be education experienced constantly — education experienced everywhere and all the time. For example: a child, to be taught most successfully the democratic attitude, must receive democratizing influences not simply from one area of his life, but from all areas and persistently, from the home, the school, the church, the playground, the community in general, and the like. In so far as the child does not everywhere and all the time experience democratizing influences, his learning of democracy will be jeopardized and impaired.

The principle of education by a complete life experience is met on behalf of the Christian Gospel in Christendom. There men come into association constantly with Christianity as it extensively determines all the phenomena of society. Men experience Christianity not only through the Christian Church, but through the Christian home, Christian friends and neighbors, Christian art and literature, and, even where Church and State are separated, through Christian schoolteachers and statesmen. Under such circumstances, Christian nurture, viewed as the gradual, tranquil development of the individual in Christian experience, is the normal mode of

entrance upon the Christian life.

But, in paganism, the principle of education by a complete life experience on behalf of the Christian Gospel is not met. There only a fraction of the experiences of men are Christian; the larger proportion of their experiences are pagan. Today, most adults who come into association with the Christian Church do so, at the best, for only two or three hours a week. Perhaps they are fortunate enough to live a part of the week in Christian family fellowships. But most of the week they are assaulted by pagan influences from every side, from their relatives and friends, from the hurley-burley of business and politics, from art and literature, from the radio and the movies. Today, most children, also, who come into association with the Christian Church do so, at the best, for only two or three hours a week. During the rest of the week, some of them enjoy helpful Christian experiences in Christian homes. But all of them are bombarded by the same pagan influences which come upon their elders, plus public schools pagan either by expression or silence.

The ineffectiveness of the usual Church program of Christian Education is often ascribed to factors like poor organization, inadequate leadership, lack of equipment, too little time. Such shortcomings are not, however, the chief causes for the failures of Christian Education. The chief cause is the overwhelming preponderance of the pagan experiences of men as over against their Christian experiences. That is why the finest Church programs of Christian Education, technically considered, are often little more successful than the poorest programs. Adults do not live in a comprehensive Christian life situation. Children do not live in a comprehensive Christian life situation. Most of the time they live in paganism. And the ineffectiveness of the Church's ordinary attempts at Christian Education is the result.

Christian Education is speaking directly to the need, therefore, when it suggests this to the Church: the Church, in order successfully to forward and maintain the Gospel in paganism, must find ways to make Christian influences more comprehensive and continuous.

How can the Church do this? To do it completely the Church would have to establish Christian communities entirely separated from the community at large. In centuries past Christians desiring to escape the world's contagion have done that. Some of them do it today. Never, however, is such a radical separation from the world possible for the larger Church, even were it wise. In the modern, interrelated world, the separation is more than ever impossible. The Church must remain the Church in paganism. But somehow, though remaining in paganism, the Church must provide concentrations of Christian experiences which will offset the concentrations of pagan experiences. How can the Church do this? We present some possibilities.

First of all, the Church can seek the revival of the Christian home. From the home come life's most comprehensive and continuing experiences. In the Christian home,

the teaching, worshipping, living Christian home, must be created an environment in which Christian life can flourish.

The home must become just as much the abiding place of Jesus Christ as is the Church. This was the Reformation ideal fundamental to the establishment of the family altar in Protestant homes. Catholics, because of their sacramentalism, often think that in leaving the church sanctuary they leave Christ behind, and that, to find him again, they must return to the sanctuary. Our Protestant forefathers, however, affirmed the presence of Christ with them everywhere, especially in their homes. So they closed their sanctuaries on Sunday night, and, except for stated meetings, kept them closed during the week. In our day it is no mere chance that a decline in family worship should be accompanied by a growth in emphasis on keeping church sanctuaries open for personal devotion.

In the second place, the Church can seek again the formation of the church parish as a geographical unit. The multiplying of congregations in the same area, and the scattering and confusion of their memberships do not favor concentration of Christian experience. The Christian community is atomized into non-existence when three Christian families in the same block are severally united with three churches located on three corners of the same street intersection. The Christian community is atomized into non-existence when two Christian families living side by side on the same street with a church travel three miles in different directions to two other churches. What is needed is the distinguishing of areas in which all Christians will be associated with single, parish churches. Thus, within paganism, will be formed Christian communities where concentration of Christian experience is possible. Christians living in the same areas will know each other, work with each other, worship with each other, all in the same congregation.

We suffer no illusions about the difficulties, interdenominational and otherwise, of securing geographical church parishes. But the Church requires them in order effectively to present the Gospel. We might, at least, make a beginning by developing denominational geographical parishes.

There is a third thing the Church can do to secure a concentration of Christian experience amidst paganism. It can make greater use of conferences and retreats held, for more or less extended periods, at places apart. Nothing American Protestantism is now doing is more effective than are its summer youth camps. Nothing Scottish Protestantism is doing is more effective than the Iona Community. To Iona, the historic island of the great Irish missionary to Scotland, Columba, go small groups of Christians for a few days or weeks at a time, to live together, work together, study together, worship together. Then they return to their homes, better able to live as Christians in the midst of paganism. Nothing American Catholicism is doing is more effective than are its regular week-end retreats for both men and women like those held

in Pittsburgh. Youth camps, Iona community, Catholic retreats—all of these are effective for the same reason. By them a concentration of Christian experiences, unmarred by paganism, is brought to bear. Through God's people, living and worshipping together in solitary places, the voice of God speaks continuously, morning, noon, and night.

The Church needs to provide abundant opportunities for its people, and for those not yet its people but who are moved by a Godly concern, to go apart to temporary Christendoms. Individual congregations can well provide them for the people of their fellowships. There, in miniature Christian societies, men can be strengthened to live as Christians in a pagan society.

A fourth proposal: the Church ought to provide concentrations of Christian experience by entering once more into the field of general education.

The Protestant Church has become aware of the religiously destructive influences of public schools and state universities separated both from the Church and from God. It is becoming more aware of the religiously innocuous influences of many so-called church colleges whose chief protestations of loyalty to the Gospel are often made when they want money from the Church. Consequently, the Protestant Church is doing several things to improve the situation. There is the program of week-day religious instruction. There are the Christian foundations on state university campuses. And, very recent and very important, there are the standards drawn up by the Presbyterian Board of Christian Education for colleges that would call themselves church-related and receive the Board's financial aid.

But no one would call these laudable moves to meet the Christian deficiencies of our modern schools adequate. Though week-day religious instruction be provided, though church foundations be created, the schools themselves remain pagan. Neither week-day religious instruction nor Church foundations affect the general composition of the student bodies, the teaching personnel, and the type of instruction given in the regular curricula. And no school is Christian until its student body and its teaching staff are Christian, and until every subject in the curriculum is taught from a Christian point of view. Until these things happen, even with week-day religious instruction and Christian collegiate foundations, the Gospel remains only a part of student experience, and a very minor part.

Somewhat more promising is the Presbyterian requirement of standards for church-related colleges. These standards do insist upon Christian faculties who will live and teach as Christian churchmen. But the requirement is fundamentally weak because the relationship between the colleges and the Presbyterian Church is one of co-operation only. The Church has no direct control over the colleges. It cannot, therefore, be sure that its desires are being carried out. Nor can it prevent a college, after the college has benefited by Presbyterian support, from ceasing to co-operate whenever the college chooses. Here we con-

front a basic weakness in Protestantism. Institutions founded by Protestants as Protestant institutions—hospitals and homes as well as schools—are usually not directly under the control of the Protestant Church; the result is that almost invariably, in paganism, they abandon their Christian and Protestant heritage.

The Protestant Church ought again to enter directly into general education. By this we mean the establishment by the Church of schools of its own over which it exercises proprietorship and control. To be sure, this proposal, involving as it does so many grave matters of strategy and finance, is a staggering one. But Catholicism, despite the difficulties involved, has largely saved itself from both paganism and Protestantism by its own schools. Protestantism, similarly, must save itself from paganism—and from Catholicism, too, let it be said—by its own schools. The schools need not be numerous enough to care for the entire nominally Protestant population. Most nominal Protestants would not support them. But they ought to be numerous enough to care for those who want Protestant schools for themselves and their children, so much so that they will undergo heavy financial burdens to secure them.

And let this be explicit: these schools must be owned by and directed by the Church. It is not enough that a percentage of their trustees be churchmen. Unless, in paganism, the schools are quickly to assume the character of their pagan environment, they must be owned and directed by the Church.

III

Let us now consider what Christian Missions suggests about the Church's presentation of the Gospel amidst modern paganism. Here is the suggestion: the Christian Gospel must be presented, with missionary conviction and strategy, as God's sole will for the salvation of men.

Christian Missions derives its suggestion from its special experience in the presentation of the Christian Gospel. When Christendom exists, Christian Missions, properly speaking, is the Church at work extending the Gospel amidst paganism, the extensive paganism of the non-Christian areas lying beyond Christendom, and the more limited paganism continuing within Christendom itself. In its work Christian Missions holds a definite, driving conviction, and employs appropriate strategies. When, however, paganism only exists, then distinctions between the Church at work in paganism and the Church at work in Christendom are impossible. Everywhere the Church is at work in paganism. And that means that today, when paganism does only exist, the Church is everywhere carrying on Christian Missions. Consequently, in our time, the Church must present the Gospel with the conviction and the strategies peculiarly characteristic of Christian Missions.

What is the conviction of Christian Missions? This is the conviction: the Christian Gospel is God's sole will for the salvation of men. God's will, sovereign upon men, is not done without the Gospel. Men's needs, material and spiritual, are not secured without the Gospel. This

conviction *is* a conviction. And with that conviction Christian Missions goes to bring the Gospel to paganism.

Christian Missions calls upon the Church of this day, the Church which is everywhere a missionary Church, to hold without wavering the conviction that in the Gospel is God's will for the salvation of men. The Church must not be tempted by the indifference of secular education, the experimentalism of science, the universalism of rationalism, the tolerance of liberal democracy, the achievements of social and physical engineering, to doubt the absoluteness of the Gospel. The Church must present the Gospel with dogmatism. Yes, let the awful word be said: "dogmatism!" To be dogmatic is to be positive, sure; and the Church must present the Gospel with positiveness, with sureness. The Church must not present the Gospel tentatively, experimentally, as one form of human wisdom, as only one good religion among numerous good religions, as outmoded or irrelevant because of scientific means for benefiting men. The Church must present the Gospel as the true, absolute, and final will of God for men's needs. The Church, where the essential Christian Gospel is concerned, must be dogmatic.

What are the missionary strategies the Church needs to employ amidst paganism?

The first strategy is organic Church unity. Christian Missions has long demonstrated the need for church unity on the restricted mission field. Now the Church at large needs church unity on the expanded mission field of modern paganism. Without organic church unity, the essential oneness of all Christians in the Gospel of the Lord Jesus Christ is obscured and pagan minds confused. Without organic church unity, Christian work is inhibited by the weaknesses characteristic of efforts with essentially common purposes but unconsolidated resources. The Church which would bring the Gospel to a pagan world must be a united Church.

The second missionary strategy which the Church needs to employ is the teaching of simple creeds and catechisms. To some people, among them good Christians, this suggestion will sound like a return to intellectual straight jackets from which only too brief a while ago Christians were liberated. But there are occasions for the right kind of creeds and catechisms; and one of those occasions is paganism. In Christendom, when the Gospel is well understood and diffused, the set forms of creeds and catechisms are unnecessary to Christian learning and restrictive to the freedom required for Christian growth. But in paganism, when the Gospel is little known, or known not at all, the definiteness of creeds and catechisms assists Christian learning and identifies the area within which freedom can operate in order to serve Christian growth. It was no accident that the primitive Church, amidst the universal paganism of the second century, developed and used the Apostles' Creed.

The third missionary strategy which the Church needs to employ is the adoption of a probationary period for candidates for communicant church membership. The early

Christian catechumenate, the trial period of the Presbyterian Church in Africa—these are instructive for the Church in contemporary paganism. While perhaps the Church in Christendom can assume that men are qualified in mind and life to become church members forthwith, the Church in paganism certainly cannot. If the Church in paganism does so assume, it will shortly find itself full of pagans—which is a main reason why the modern Church contains so many pagans. At this point we would utter a word of warning. The Presbyterian Church is now opening an evangelistic campaign to secure a million new church members within three years. Such a campaign, however, can easily become a high-pressure drive which will multiply both the membership and the pagans of the Church. But the Church in paganism must be a Gideon's army, a Church composed of men tested and tried over a period of time to determine their fitness for the battle with evil.

The fourth missionary strategy which the Church needs to employ is the reservation of Christian Sacraments and Ordinances to communing members of the Church whose lives witness the Christian Gospel. The Sacraments of Baptism and the Lord's Supper, the Ordinances of Christian marriage and the Christian funeral service—if these be not kept for Churchmen and Christians, the line between Christendom and paganism is almost obliterated. We fully recognize the difficulties of reserving Christian Sacraments and Ordinances to the Christians of the Church. But the Church has the power to do so if it will. Relative to the affairs of nations, of business management, of labor, the Church can speak only with advice. Relative to its Sacraments and its Ordinances, the Church can act with authority. Unless the Church acts with authority where it can so act, it will not be heeded where it can speak only with advice. Indeed, the Church will not be the Church at all.

One more thing Christian Missions can propose to the Church: the Church in paganism must address itself to men's salvation. The Church does not exist in order to further programs. The Church exists, under God, to save men. Of course, the saving of souls requires programs. But there can be more concern with programs as such, with church events and attendance, with church membership and finance—including ministers' salaries and pensions, with church organization and buildings, than with the saving of souls. Desperately the day calls for leaders of the Church, for ministers of the Church, who will say, not, "My program is going well," but, "Souls are being saved."

Thus Christian Education and Missions can speak to the Church in modern paganism. And Christian Education and Missions speak, not in discouragement, but in confidence.

The times are difficult. But Jesus Christ lives above in heaven, and He lives below in His Church. By his Spirit, as the Church becomes more and more aware of its spiritual situation and the demands of that situation, the Church will become more and more the Church. More-

over, realizing itself to be a Church in paganism, the Church will purify itself inwardly and determine that those who would enter it come as Christians. It will be a smaller Church, but it will be a truer Church. And as a truer Church it will be a more effective Church.

To the developing of this truer Church which, through Jesus Christ the Lord, holds the promise of a future Christendom, Christian Education and Missions call the Church. To the developing of this truer Church, the Chair of Christian Education and Missions of Western Theological Seminary, God helping, dedicates itself.

Christian Culture

AN ADDRESS DELIVERED BEFORE THE ALUMNI ASSOCIATION, SEPTEMBER 18, 1946

By The Rev. Frank Dixon McCloy, Jr., *Librarian*

FOR a librarian to be called away from his books where existence is a continuous whisper and brief understatement, — out before men and bade speak forth clearly and strongly—is a more awful moment than most of you imagine. A librarian is, in most cases, a Vesuvius of repressions which needs just such an opening as this to blow his top and smother his audience with the ashes of old learning. And so it is in order, first, for me to commend your benevolence and long-sufferance in affording me this opportunity to have my say and to regain a modicum of psychic balance and composure. After today, I humbly promise to retreat again into the archives spent and chastened there to abide for many a year.

There is in our library a recent work by the classical scholar, Werner Jaeger, entitled *Paideia*. It describes the emergence and the history of the Greek ideal of education; from its first appearance in the Homeric epics, through the great centuries of Athenian supremacy, and on down through the Alexandrian age. This fills three volumes. The fourth volume which Prof. Jaeger is now planning will be of extreme interest and value to students of Church History. For in it he will be concerned with the assimilation of the Greek *paideia,* the ideal of Hellenic culture, into the educational theory of the young Christian communities. Here, we shall find fascinating studies of such composite characters as Clement of Rome, Justin Martyr, Origen, Clement of Alexandria, men who both in their lives as well as in their thoughts impressed a new type, a new kind of cultural ideal on the form of man. When it will be written and published, it will be an indispensable volume for the study of the first period of the history of Christian education.

This kind of study is, I think you will agree, the most difficult work in historical research. For it is not a setting down in order of accomplished facts. It is rather the discovery by intuitive imagination of the ideal, the goal, which the act in history aimed *at,* but, often fell short *of*. It is the story of what men wanted to be, not what they were. And yet, although it is the most difficult of the historian's tasks, it is also of the greatest value to us. Once you have grasped the point of perspective of an age,—that center toward which thought, speech and action are drawn, then it is you can understand and evaluate the accomplishments of that age.

In a much less methodical way, in fact, with no set purpose at all, I have become gradually aware of an ideal of Christian culture which has

claimed the imaginations and dominated the education of Christians in Western Pennsylvania for the past century and a quarter. And it has come to me in the tedious and grimy work of cataloging the old books in the vast storehouse of our Seminary library. A library, you know, is in some respects like an iceberg; only a fraction is visible above the surface. It is underneath, down in the stackroom, where you gain a vision, after blowing away the soot and dust of Pittsburgh, of the glory and magnificence of our Christian educational heritage. The books bespeak not only the noble cultural ideal of the Seminary, but the sustained power of that ideal in the ministries of her graduates throughout the world. For many of the volumes are the private collections of our brothers who have gone ahead, who have left to us these witnesses to their ideals. Don't labor under the illusion that when you have disposed of your books, or when someone else will have disposed of them that such an act is the finale of your role on this earthly sphere. There is always the librarian who writes the epitaph as he views the remains. Nor is it alone the books in your library which you *have* read that are instructive to him. But it is also those books which you *haven't* read, but always meant to and are still in their first jackets, which tell a real story. This is especially true in the matter of divining an ideal. Thus, in handling and classifying these thousands of volumes, there arises in the imagination a form, an idea of our Christian culture which has moved across the history of our Seminary and the lives of her sons.

The predominant element in this ideal is the concern for the religious value of truth; first of all, the true word of God in the Scriptures. Hebrew and Greek texts, dog-eared and annotated (a few I honestly admit with interlinear translations), are legion. And not only the *textus receptus* but all the great texts: the Vaticanus, the Sinaiticus, the Western. For the Massoretes, and Erasmus and Beza, Westcott, Hort and Nestle were looked upon as co-workers, not as authorities. And with these are commentaries from every point of view: Patristic, Scholastic, Lutheran, Reformed, Anglican and the moderns from Wettstein to Moffat. Nor do I think it insignificant to add that the foremost Rabbinnic scholars of Pittsburgh can pursue much of their study in our library only. For our school has recognized the value of Mediaeval Jewish exegesis, and allotted it an honoured place on our shelves.

If this concern for the truth of God's revealed word is so broadly evident, it is no less so with regard to natural theology. Of course, in the nineteenth century science was a much more manageable province, and a gentleman's library could contain a section which covered it adequately. Yet obsolete and imperfect as these old books on astronomy, geology, and biology are, they testify to an intellectual integrity and courage which in a Christian minister encountered greater hostility then than is the case today.

Another element of this ideal was broadness of vision and a concern for the world-wide spreading of the

Gospel. It is not by mere chance that versions of the Scriptures in Chinese, Hawaiian, the Indian tongues and the African dialects are to be found in our library; nor that the literature on comparative religions contains the basic texts in all the European languages. From the days of Elisha P. Swift the students here have been attuned to and conversant with the call from Macedonia, and have crossed continents and oceans in answer. And they have gone forth learned in the customs and speech of distant peoples. But this does not mean that those who did not go were less world minded. It was rather a pervasive atmosphere of the entire school in which all shared and which stamped the ministry of the men wherever they went to labor.

There is yet another rich area of literature in our collection which reveals a further element in this Western ideal. And that is devotional literature. Prayer and inner spiritual nurture have been a serious occupation of these men who have gone before us. And their books and manuals which find a last resting place here with us are thumbed and worn. Whatever changes and vicissitudes of life in the world confronted them, they met them with an inner poise and strength based on an intimate and continuous conversation with God.

Time does not permit me half to sketch the wealth of books in the arts and music, philosophy and history, both secular and ecclesiastical which abound in many tongues. Nor can I enter that fascinating area of fancy where you wonder about the sheer romance of how many of them came to us. How did beautiful leather editions from the great collections of French Cardinals and English Dukes and Jewish scholars of Switzerland, and the Royal library of the Hapsburgs in Vienna ever wend their devious ways to Ridge Avenue? And who was it who dared buy those first editions of anti-prelatical pamphlets in England and Scotland? What anxious eyes first surreptitiously devoured their inflammatory contents?

Finally, I wish to speak of those books of which there as yet appears no end. How does it come about that there is such an abundance of classical literature, not only Greek and Latin, but the best of English writing?—Shakespeare, Milton, Coleridge, Browning, Tennyson, Ruskin? What else can this mean but that a vital culture grounded firmly on the principles of Christianity has been constantly enriching itself upon the noblest spiritual and artistic products of man? I have read with interest the recent articles on education, especially collegiate education, which re-emphasizes the value of a diligent study and mastery of the world's great books—Plato's *Republic,* Dante's *Divine Comedy,* St. Thomas' *Summa,* Milton's *Paradise Lost,* Goethe's *Faust.* But this is not new to us here. It has always been the accepted way in the education of men for our ministry. And this bespeaks a tradition of careful reading and austere taste and noble thought which were inculcated and nurtured by the Presbyterian colleges and academies of Western Pennsylvania and the surrounding areas in the youth under

their care, and was continued and deepened in their years here at the Seminary. Here are the liberal arts, *par excellence,* but *par excellence* just because they are in their right relationship with regard to a religious center. When they are dissociated with religion they become precious pursuits and wither up as non-essentials.

We possess, thus, in the tradition of this Seminary and that of her alumni an ideal of Christian culture which in my opinion stands second to none. It is the ideal of a man called by God to labor for the establishment of His Kingdom, trained in the scholarship and attuned in spirit and imagination to hear afresh God's truth in the Scriptures, sensitive to the world-wide hunger for the love of Christ, devoted to a thorough mastery of whatever means and channels that love could be given, maintaining a scrupulous care for his own religious and intellectual health, and learned in the history of human thought and deed to that highest level of sophistication which is an understanding compassion for man's weakness and a genial humor toward his foibles. My language is rather high sounding. It is necessarily so, for I am delineating an ideal. It is for us individuals in describing our own attainments to use the comparatives, or negatives of language.

Everyone of you here could, I know, adorn this ideal with other characteristics and virtues of which you have gained knowledge from personal contact and experience. And I hope you will not remain silent. If ever there were a time when a clear enunciation of the ideals of education were needed, it is in this postwar chaos of collegiate and professional training. And the point where the strong pillar should be set is in personal character. It is not in pride or boastfulness that I have presented this ideal of Christian character which has been enshrined in this Seminary. It is solely in a feeling of the terrifying urgency of the need. In the fulfillment of this ideal, it lies first with the teachers. Until teachers are chosen first on the basis of their Christian character, and second, mark you, on the basis of their professional skill we shall continue to reap the whirlwind. As a student I have known many faculties in many schools, other than Western's. And I have looked with horror at the pitiful wreck which sheer scholarship and the ant-like accumulation of facts can produce on a human soul, when religion and ethical care are put aside. If it is hard for a rich man whose soul is lost to material possessions to enter the Kingdom of Heaven, it will be no easier for the pedant whose soul is grounded in footnotes. Not scholarship for scholarship's sake, as a greater than I has said, but scholarship for Christ's sake.

And so I have in some measure enunciated an ideal of Christian character and culture. What changes, what emphases will need to be made as we here in this Seminary travel onward into the encircling gloom of this age, I know not. But if ever it is repudiated and its virtues denied from every quarter, none can deny the momentum it has started nor the Christlikeness of its elements.

The Western Theological Seminary

Founded 1825

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The Department of Homiletics

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Director of the Department

The Reverend Lockhart Amerman, D.D.

The Reverend George Taylor, Jr., Ph.D., D.D.

The Reverend W. Paul Ludwig, Ph.D.

The Reverend Claude S. Conley, D.D.

The Reverend Stuart Nye Hutchison, D.D.

The Reverend Robert Kirkpatrick, Th.D.

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DONATIONS and BEQUESTS

.....a handbook for lawyers and trust officers.

The
WESTERN THEOLOGICAL
SEMINARY
731 Ridge Avenue
Pittsburgh 12, Pa.

F O R W A R D

Lawyers and trust officers frequently receive requests from individuals who are planning their wills, for factual information concerning the work and legal title of Western Theological Seminary.

This brochure is sent to you with the suggestion that after careful reading, you place it in your files for reference when this information is needed.

Additional copies of this brochure or further information may be obtained without obligation by writing a request to:

John C. Bramer, Jr., Business Manager
Western Theological Seminary
731 Ridge Avenue
Pittsburgh 12, Pennsylvania

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W E S T E R N

SINCE 1827

This is one of the nine cooperating Seminaries of the Presbyterian Church in the United States of America.

April, 1953

HISTORICAL SKETCH

Western .....since 1827

The General Assembly of the Presbyterian Church in 1825 adopted this resolution: "It is expedient forthwith to establish a Theological Seminary in the West, to be styled the Western Theological Seminary of the Presbyterian Church in the United States." Thus, the first seminary of the Presbyterian Church west of the Allegheny Mountains was born; its first session was formally opened on November 16, 1827. Although established to serve the needs of the Church in the western area of the United States when the Allegheny Mountains were considered the dividing line of east and west, Western is located now at the center of the largest Presbyterian population in the world. For one hundred and twenty-five years, Western Theological Seminary has been the servant of the Presbyterian Church and has been under the control of the General Assembly.

During the one hundred and twenty-five years of Western's existence, more than twenty-four hundred graduates have been ordained as ministers of the Presbyterian Church, U.S.A. The first missionaries sent by the Presbyterian Church to India (1833), John C. Lowrie and William Reed, were born in Pennsylvania and were graduates of Jefferson College (Washington and Jefferson) and of Western Theological Seminary. The foreign missionary alumni, numbering two hundred and fifteen, have attained distinction in every land where the missionary enterprise of the Presbyterian Church is conducted. The Board of Foreign Missions orginated in the Western Foreign Missionary Society of Pittsburgh under the leadership of the early professors of Western Theological Seminary.

Western Seminary has other sons than Presbyterians in the rolls of her alumni from all the major Protestant denominations.

CHARACTER OF THE SEMINARY AND WHAT IT OFFERS

ACCREDITATION

The Western Seminary is fully accredited by the American Association of Theological School

FACULTY

In line with its past tradition, the Weste Seminary is staffed by a faculty of alert scholar and teachers. Though the members of the faculty are in demand for various public engagements, the all place first emphasis upon classroom instructi

THEOLOGICAL OUTLOOK

Theologically, the Seminary is in hearty accord with the central stream of thought in the Presbyterian Church, U.S.A. This means that the professors are loyal to evangelical Christianity, and a cordial spirit is maintained towards all Christian denominations.

At no time has Western Seminary been the source of acrimonious sectarianism. It has alway endeavored to acquaint the student with the positive teachings of the Christian faith as they serve to develop cheerful personalities, feelings of good will, and respect for spiritual freedom.

Every effort is made to enkindle enthusias for propagation of the faith by love.

The teaching force of the Seminary is unanimously convinced that the Christian religion h nothing to fear from freedom of research or moder knowledge. Many students have gratefully testifi that they have found a new and solid foundation f faith which has enriched their lives.

DONATIONS AND BEQUESTS

All donations or bequests to the Seminary should be made to "Western Theological Seminary of the Presbyterian Church in the United States of America, located in North Side, Pittsburgh, Pennsylvania." The proper legal form for making a bequest is as follows:

"I hereby give and bequeath to Western Theological Seminary, of the Presbyterian Church in the United States of America, incorporated in the State of Pennsylvania, the following:"

Note: If the person desires the Seminary to get the full amount designated, free of tax, the following statement should be added: "The collateral inheritance tax to be paid out of my estate."

On account of the decline in the rate of interest, a substantial increase in endowment is necessary if the Seminary is to maintain its reputation for efficiency and high standard of scholarship. In view of the situation in the financial world, additional endowments are imperative.

The Memorial idea can be carried out either in the erection of a building or in the endowment of any of the funds.

BOARD OF TRUSTEES

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